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HISTORY AND BIOGRAPHY.

Memoir relative to the Vaudois: communicated by Rev. T. Morgan.

Williams's Library, April, 1816.

SIR,
I SEND you some extracts from a Memoir relative to the Vaudois, delivered to me by a friend who was educated among them, and with whose family I have been acquainted many years. It is dated at Turin, Jan. 20th, 1816, and has been translated by me with difficulty from the French language, adulterated with the *Patois* of the valleys. Considered as supplemental to the Memoir respecting the Waldenses in the Monthly Repository for March last, (p. 129,) your readers, perhaps, will not think it unworthy of an admission into your pages.

I am, yours sincerely,
THOMAS MORGAN.

"The Vaudois, foreseeing by the events of 1814 what was likely to be their situation, thought it necessary to depute M. Paul Appia, then Judge of the Peace, and M. Peyran, Pastor of Pramol, to wait on his Excellency Lord Bentinck, Commander of the British Forces at Genoa, for the purpose of requesting that he would take us under his high protection, and recommend us to the king on his return from Sardinia, that we might receive the same good treatment from him with his other subjects. The king arrived at Genoa while the Vaudois deputies were in that city, and Lord Bentinck had indeed the goodness to speak concerning us to our sovereign, and to recommend us to his favour. This was about the 18th of May. Victor Emanuel arrived at Turin on the 20th; and on the 21st he published a manifesto, by which he put in force all the edicts which his predecessors had issued. The inhabitants of St. John, availing themselves of the liberty which the French go-

vernment granted them, had at length built a church in the centre of their commune. By the patents of Sept. 30, 1814, among other things, the king ordered the Intendant of the Province to compel us to shut up the church of St. John, as built beyond the strict boundaries to which we had been confined. This took place in consequence of a letter from that magistrate to the Moderator on the 25th Nov. 1814. Of such moment did Victor Emanuel consider the recommendation of Lord Bentinck, the representative of a great and generous nation, which had replaced him on the throne of his ancestors! He chose rather to be influenced by the perfidious insinuations of his ministers, or his fanatical confessors, than to comply with the request of Lord Bentinck.

"Immediately after the return of the king to his dominions, the Vaudois were deprived of all their employments, such as receiverships of the contributions, the places of salt-makers, secretaries of the communes, judges, &c. and their young men of merit, who had served with honour in France, were refused permission to enter the army, with the declaration that no Protestant officers would be received among the king's forces. About the beginning of May, 1794, the French had made themselves masters of the fort of Mireboue, situated at the extremity of the valley of Luzerne, and the Vaudois were accused of having been concerned in its surrender, though there was not one of them in the fort. But the fanatical Piedmontese laid hold of this accusation as a pretence for planning a second St. Bartholomew, to be carried into execution in the communes of St. John and La Tour, on the night of the 14th or 15th of May, 1794, by the murder of the old men, the women and the children who were left

behind in the villages, while all the Vaudois who were able to bear arms were on the mountains, to oppose the invasion of the French troops. The venerable Curé of Luserne, Don Briansa, was the first to put the Vaudois upon their guard; and a M. Odette, a captain of militia, and a rich person in the neighbourhood, repair'd to Paul Vertu at La Tour, declaring that he would shed the last drop of his blood in their defence. Towards the night of the 14th of May, the house of the Curé of La Tour, the church, the convent of Recollects, and some Catholic houses were filled with assassins. While the fatal moment was approaching, seventeen expresses had been sent to general Godin, who commanded in the valley, and then had his head quarters five miles above La Tour, to give him information of these circumstances; but he could not believe that such horrors were in contemplation. At length, some persons of distinction having thrown themselves at the feet of the general, and entreated him to send some companies of Vaudois militia to La Tour, he entertained no further doubts on the subject, but complied with their request, and prepared to retreat with the rest of the army. The troops arrived at La Tour at the commencement of the night, when the rain was pouring in torrents, which, doubtless, had retarded the projected massacre. The assassins now took to flight; and after their departure, a list of the conspirators was discovered, which was sent to the Duke of Aosta, our present king. Not one of them, however, was either punished or sought after. Is not this evidence that the court did not disapprove of their execrable design? The brave general Godin was disgraced, without receiving any recompence for his long services, and retired to Nyon, in Switzerland, where he died.

" Charles Emmanuel III., who called us *his good and faithful Vaudois*, would not revoke one of the oppressive edicts, and we could not have any physicians or advocates of our religion, nor any military promotion above the rank of serjeant, except in the militia; whilst under the last (French) government, three attained the rank of lieutenant-colonel, two or three that of major, and more those of chief of battalion, captain, lieutenant, and many received decorations. If they are

dismissed from the service of France, what shall they do, having no other resource than their military talents which the king will not value at all in Protestants? The Vaudois avow their having favoured the principles of liberty of conscience, and of breaking the chains by which they had been bound for ages. Posterity will judge whether this be a crime before God, or even before men. They had rendered services, most powerfully enjoined by humanity, to their deliverers (and masters), the commune of Bobbi alone having furnished, on the application of their very worthy pastor, the late M. Rostan, volunteers, who carried three hundred sick and wounded soldiers over the heights of the Alps. For this service they received the acknowledgements of the grand army of Italy, by an Order of the Day, dated 3rd Prim. An. 8, (24th Dec. 1799,) and signed by Suchet, General of Division, &c. This humane conduct was represented by the priests and other cruel enemies of the Vaudois, to have been the natural effect of their political opinions, notwithstanding that the Russians and Austrians met with a similar reception from them (never in the least interrupting their perfect liberty of conscience), as appears by the testimonials received from Marshal Suwarow and Prince Bagration (who shewed the greatest favour), of Prince Kevenhuller, General Niemsell and, above all, the brave Count Nieper, who constantly interested himself on behalf of the Vaudois, and was respected by them as their benefactor,—at whose suggestion they sent to Count Bubna a short list of their requests, of which we give the substance:—

" 1. That they may have secured to them a perfect liberty of conscience, and of situation, in common with the other subjects of his Sardinian majesty.

" 2. That their religion may be no obstacle to their employment in civil and military offices, according to the scale of promotion.

" 3. That they may keep the property acquired beyond the limits to which they were confined, and that they may be permitted to make further acquisitions, should they meet with a fair opportunity.

" 4. That they may be permitted to settle in any of his Sardinian pro-

jetty's dominions, where they may find it their interest so to do.

" 5. That the support of their pastors may be established by the enjoyment of the property granted them by the French government (the salary of 1000 francs to each of the thirteen pastors), or in such mode as shall please his Sardinian majesty.

" 6. That they may be permitted to keep open the temple built at St. John's, beyond the ancient limits, as well as to build others, and to keep schools where it shall be found necessary for the pastors to reside.

" 7. That they may have liberty to print, within the dominions of his Sardinian majesty, such books as are necessary for conducting their public worship, or to bring them from abroad.

" 8. That persons educated in their religion may have perfect liberty to practise as physicians, apothecaries, surgeons, advocates and notaries.

" 9. That in forming the municipal councils, regard be paid in each commune to the proportion of the mixed population, and that strangers to the communes do not receive appointments, or indigent Catholics, without their consent.

" 10. That they may be permitted to inclose their burial places within walls, and to repair or build edifices adapted to public worship or instruction.

" 11. That children, under fifteen years of age, may not, under whatever pretence, be compelled or persuaded to change their religion.

" 12. That they may not be under the necessity of observing the festivals pointed out in the Almanack, which may render them idle, or seduce them to debauchery.

" 13. Finally, That they may wholly, and in every respect, partake of the privileges of the Catholic subjects of his majesty, in the same manner as they enjoyed them after the Revolution, until the restoration of his Sardinian majesty to the throne of his ancestors by English generosity!! Let the Status-quo of January 1813, be established with respect to whatever relates to the Vandois.

" M. Count Bubna was not successful, any more than the English envoy, Mr. Hill, who, at the request of a deputation of Vaudois, (consisting of MM. Meille, Pegrat and Ros-

taing, ministers, Brezzi and I. P. D. Vertu,) promised to take an active part on our behalf, but whose application appears to have been coldly received by the ministers, under the pretence that our situation was not worse than before the Revolution, without reflecting that our *slavery* could not in effect be worse than at that time. The king, also, received the deputation of the Vaudois; but he did not promise them any relief, and in truth granted them none, doubtless by the advice of his confessor. The Vaudois entertained hopes that the arrival of the queen would prove a favourable event for them, and the same deputation was appointed to wait on her majesty; but she would not deign to admit them to an audience, notwithstanding the positive assurance to the contrary of the Minister of the Interior, Count Vidua. The government has not made any public declaration respecting the purchases of national property and churches; and since opinions are divided on this subject, the state of uncertainty is fatal to those, whose pressing necessities render them desirous of parting with what they bought. Neither has any declaration been published respecting the Vaudois officers returned from France, and who have no other resource than their military talents. The following is a sketch of the population of the Vaudois communes, which measures are taking to render more exact:—

	PROTS.	CATHS.
P. La Tour	1600	300
P. St. John	2000	50
P. Angrogne	2000	100
P. Villar	2000	200
P. Bobbi	2000	20
P. Rora	800	30
P. Prarustin	1500	30
P. Pramol	1200	
P. Pral	800	25
P. St. Germain	800	60
P. Pomaret	660	20
Anvers Pirache	500	100
Massel	500	40
Riclaret	600	50
P. Ville Seche	500	
Faet	400	200
Roche Plate	400	20
Rodozet	350	40
P. Manegle	300	50
Salsa	300	60
Bovila	150	100
Cheneviere	150	

St. Martin	-	-	100	-	150
Traverses	-	-	100	-	30
Chabrant	-	-	60	-	50
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Total			19770		1725

" In this number are not comprised about 50 Protestant families of different nations, settled at Turin, who have no other pastor than the chaplain either of the English or Prussian envoy. The communes marked P. have Protestant churches ; the others are obliged to attend the nearest church. But the church of St. John being shut up, the inhabitants are compelled to go to their ancient church (almost destroyed by an earthquake) in the commune of Angrogne, which has consequently two in its district. To the more distant parts of the country, and those seated among the summits of the mountains, the ministers can only go to exercise their functions once or twice a year, in the most favourable weather, and then preach in the open air. In order to re-establish the very small catholic parish of Bobbi, they compelled two poor widows of pastors who had an asylum in the house of the ancient curé, to quit their situation without notice in the middle of December, notwithstanding that all possible solicitations were made for a temporary indulgence, and the complaints which the writer of this paper preferred to Mr. Hill.

" This exposé, which has been drawn up in haste, contains only indisputable truths, as may be proved to conviction to those who will apply to M. Geymet, a pastor, and chaplain to Mr. Hill, English envoy at Turin (formerly moderator of the Vaudois churches) and the Ex-Sub-Prefect of Pignerol, of which all the Vaudois communes are dependencies. It is necessary to state that M. the pastor Bert of La Tour, is at this time engaged in drawing up another account of the situation of the Vaudois, which cannot but confirm the contents of this, of which he has no knowledge. The Vaudois persuade themselves, that not only all the Protestant powers will favourably consider their case, but also the magnanimous emperors Alexander and Francis, and the other illustrious princes, if inform-

ed by the cabinet of London, the most powerful of all."

" *Turin, Jan. 20th, 1816.*"

Raynerus Sacco, an inquisitor, has published a book against the Vaudois, in which he gives them the name of *Leonists*, from one of their ancient leaders called Leon, who lived towards the end of the third century. You may also see the blasphemy of the church of Rome against the Vaudois in Gretzer's *Bibliothèque*, written against that people. Many writers pretend that the name Vaudois is derived from Peter Valdo, whose adherents, persecuted in France during the twelfth century, fled for refuge into the retreats of the obscure inhabitants of our valleys who they knew professed the same religion with themselves. They were known by this name, however, eighty years before the time of Valdo, as appears from a poem written in the Patois of the country : *illidison quel es Vaudose, e degne de morir.* This poem is entitled *La nobla Leison de 1100* ; and it is said to exist in M. S. at Cambridge. The ancient history of the Vaudois appears like a dream to those who have no knowledge of the warlike valour of this small people, who have suffered persecutions, the recital of which must strike us with horror. The following is a list of the historians of this unhappy people. Boyer's (an Englishman's) short History of the Vaudois, 12mo. Perrin's History of the Vaudois and Albigenses, 8vo. Leger's General History of the Vaudois, folio. Giles's short History of the same people, 4to. Brez' Abridgment of the History of the Vaudois, 8vo. Maranda's Picture of Piedmont, imperfect.

The situation of the pastors is truly deplorable. For the government have condemned Messrs. Vertu and Brezzi (who rented from the Protestant ministers the property granted by the French government of the value of 1000 francs each) to reimburse the sum of about ten thousand francs, advanced by them to the Protestant ministers, as they were authorized to do, and to claim the same from the pastors, who are positively compelled to borrow the means of existence, and of course find it impossible to satisfy such a claim.

MISCELLANEOUS COMMUNICATIONS.

Mr. Belsham's Reply to the Animadversions of the Rev. Reginald Heber, in his Bampton Lectures.

Essex House, May 1, 1816.

SIR.

IN ancient days it was a subject of grave discussion among the fathers of the church, how it should happen that the Holy Spirit, who is the third person in the Trinity, of the same substance and equal in power and glory both with the Father and the Son, should be so little noticed in the New Testament, and that no act of worship, not even a single doxology, should be addressed to him. This controversy, however, unlike to many others, was, fortunately, soon set at rest, by the very natural suggestion, that the Holy Spirit being the author of the book, he could not, consistently with propriety and decorum, say much concerning himself, and especially in his own praise. Happily, however, for us, who live in these latter days, this deficiency in the sacred records is abundantly made up by the pious and learned lucubrations of the reverend Reginald Heber, M. A. and Rector of Hodney, who, in a series of discourses lately delivered before the University of Oxford, at the Bampton Lecture, has communicated all which it is necessary for orthodox Christians to know and believe concerning the Holy Spirit, and which, from discretion or other considerations, the Holy Spirit has not thought fit to reveal concerning himself.

In truth, Sir, it is so clearly the doctrine of the New Testament, that the Spirit of God is God himself, as the spirit of a man is a man himself, and this is so obvious to all who are but moderately acquainted with scripture phraseology, that to institute an inquiry, in the present advanced state of theological science, whether the Spirit of God is a third part of God, or a third person in the godhead, appears to be much the same as to inquire, whether the spirit of man is the third part of a man, or a third person in the manhood.

This learned gentleman (for Mr. Reginald Heber is a very learned man, of which he has made an abundant display in his copious Notes, which would have stamped upon his work

an inestimable value, had they been accompanied with a reasonable share of judgment and candour,) amongst other novelties, has started a question, whether the body of Christ was raised from the dead by his own divine nature, or by the operation of the Holy Spirit: and after discussing the subject with becoming gravity and diffidence, he decides in favour of the latter supposition.* Now, Sir, this decision is so diametrically opposite to that of Paul, who positively declares in the Epistle to the Romans, that "Christ was raised from the dead by the glory of the Father," that I cannot help suspecting that this learned gentleman may be a concealed Ebionite: a sect which did not hold that apostle's writings in the estimation to which they are entitled. And this suspicion would be greatly confirmed if it should appear that the learned lecturer, who is also said to be a great traveller, had extended his progress eastward as far as Palestine, where it is well known that this heretical sect flourished even in the age of the apostles. At any rate, I am sure you will allow that I have as good reason, upon the grounds which I have stated, to charge Mr. Heber, upon suspicion, of being an Ebionite, as he has to charge me with being an unbeliever, because I agree with the Theophilanthropists that the love of God and our neighbour is the sum and substance of religion, while, at the same time, I expressly condemn that novel and ephemeral sect, for having abandoned the Christian revela-

* "I am well aware," says the learned lecturer, p. 272, "of the reasonable doubt which may exist, whether the spirit whereby Christ, according to St. Peter, was raised from the dead, be the third person in the Trinity, or our Lord's own immortal nature. But it may be thought, perhaps without impropriety, that the awful Being whom, on this occasion, St. Matthew calls, not an angel simply, but the Angel of the Lord, who with might and glorious majesty descended, amid the throes of labouring nature, to bring back the Saviour from his tomb was, in truth, the same everlasting Spirit who had announced to the Virgin-Mother the character and name of her Son," &c. Does the learned lecturer dignify such trifling with the name of argument?

tion which is the only foundation of our immortal hopes.*

But passing over these baby-controversies, which are only fit for those *who have need of milk, and who are not able to bear strong meat*, I proceed to the main business of my epistle, which is to explain and apologize for an erroneous representation which I have been understood to have made of the late Bishop Shipley's sentiments concerning the person of Christ in my Letters to the Bishop of London. I did indeed conceive, by what I had heard from my friends Mr. Lindsey and Dr. Priestley, that *their* friend the Bishop of St. Asaph, had been an Unitarian like themselves. I misunderstood them. I am now informed, from very high authority, that Bishop Shipley was an Arian, similar in his principles to his learned friends, Dr. Price and Sir William Jones. I regret to place the venerable prelate a degree lower in the scale of theological excellence than that to which I once believed him to be entitled. He is, indeed, still in very good company. But, like David's worthies of the second order, he does not reach the high pre-eminence of Lindsey, Lardner, Priestley and Law. I hope, however, that I have now done theological justice to the memory of Bishop Shipley: and that those whose feelings were hurt at his being classed with Unitarians, will accept of my public, and, I

own, reluctant retraction. For I can assure them, that no personal disrespect was intended to that learned and liberal prelate by placing him in the highest rank of enlightened Christian divines.

The learned lecturer, not content with advocating Bishop Shipley's orthodoxy, in confutation of my supposed erroneous statement, prompted by his overflowing zeal, travels a little out of his record and volunteers an assertion which, if I am not mistaken, many of the prelate's friends will not deem to be either necessary or prudent: I will cite his own words, p. 121:—

"Had Dr. Shipley's faith been inconsistent with that of the church to which he belonged, those who knew his utter disregard of worldly interest and his characteristic frankness of character, know that he would not have retained his preferment a single hour."

This paragraph will excite a smile in many of the readers of Mr. Heber's elaborate performance, and by many will be regarded as the eccentric flight of a juvenile imagination, more conversant with books than with the world. This gentleman talks of a bishop's resignation of his mitre as if it were an every-day exploit. I recollect, indeed, that Chrysostom states, that no man is worthy of the office of a bishop, who is not prepared to resign it whenever duty calls. But Chrysostom wrote fourteen centuries ago, and both he and his doctrine are become completely obsolete. A bishop resign his office for conscience sake!! Mr. Heber, Sir, I am told, is a young man. He is but entering the lists, as a candidate for ecclesiastical preferment. When he becomes a bishop himself he will know better.

Mr. Heber charges me, p. 289, as taxing Bishop Horsley with insincerity, because I have said in my Review of Mr. Wilberforce, "I strongly suspect that the prelate of Rochester would smile at the honest simplicity of the member for Yorkshire, in supposing that a sincere faith in creeds and homilies is at all necessary to the permanent prosperity of a national church." I deny that the learned gentleman's inference can be fairly drawn from the premises. For has not Popery stood for ages though popes and cardinals have been notoriously unbelievers? But to say the truth, though I desire to exercise that charity, in

* "I wish," says this charitable writer, p. 290, "that he (Mr. B.) had not, in a note to p. 168 of his Review of Mr. Wilberforce, given us too good reason to apprehend that his private notions of Christianity are of a kind very faintly distinguished from Deism." The passage alluded to in the Review of Mr. W. is as follows: "Their professed principles comprehend the essence of the Christian religion: But not admitting the resurrection of Christ the Theophilanthropists deprive themselves of the only solid ground on which to build the hope of a future existence." With this passage before his eyes and quoting the former part of it, Mr. Heber presumes to represent me as an unbeliever in the Christian revelation! and affects to wonder at my expostulation with the Bishop of London for charging the Unitarians with being Deists in their hearts! Can that be the cause of truth and honour which requires such gross and palpable misrepresentations in its defense?

fullest extent, which *hopeth all things and believeth all things*, I do confess that my charity is strained to its utmost limit when it is required to believe, that one learned and highly celebrated prelate is sincere when he maintains, that the Father begot the Son by contemplating his own perfections: and that another can be quite in earnest when he contends, that three non-entities make a perfect Being. When one is reduced to the hard alternative of believing that a divine of the highest order in the church is either — or —, which of the sides of this distressing dilemma would Mr. Heber advise a friend to choose?

One word more, Sir, and I have done. There are "Christian advocates" at Cambridge, "Bampton Lecturers" at Oxford, and "Senior Fellows" at Dublin, not to mention a herd of Reviewers in their train, who all with one accord write and preach and publish against me and my works, and who take infinite pains to convince the public that neither the one or the other are worthy of notice. From none of my numerous opponents do I meet with quarter, and scarcely with common civility, except from my worthy friend, professor Kidd, of Aberdeen; who does not represent me as altogether void of common sense, though I am unable to comprehend his super-sublime demonstration of the doctrine of the Trinity. Now, Sir, as an overweening vanity will extract nutriment even from what was intended as its bane, and as I once knew a bad poet console himself for the lampoons which were made upon his wretched verses, by observing that "even Homer had his Zoilus," so though I desire to keep myself as humble as my adversaries themselves endeavour to make me, yet unluckily this formidable combination against me operates, I know not how, as a temptation to think more highly of myself than I ought to think. For when I see that no less than four of our Universities, are discharging their tremendous artillery through their respective organs, against an insulated, unsheltered, unpatronized, untitled individual like myself, *δηγδεις ειδως Οιδηπεις*, I am vain enough to conclude that my humble efforts for the restoration of primitive doctrine are not quite so inefficient as my zealous opponents would have it believed. And to say the truth, if

these learned gentlemen thought of me as they profess to do, and as I think of them, they would surely act by me as I do by them, and would give themselves no sort of concern either about me or my works.

I am, Sir, &c.

T. BELSHAM.

P. S. The learned lecturer, who is ever ready to charge the Unitarians with that inaccuracy of which he himself exhibits many conspicuous examples, accuses me note p. 121. of representing Archdeacon Blackburne, as an Unitarian.* This charge I distinctly deny. I have a better opportunity of knowing what that venerable dignity's sentiments really were than Mr. Heber can possibly have: for I am in possession of his confidential correspondence: they were not Calvinistic. But whatever his theological sentiments were, Archdeacon Blackburne, was a man of a truly honourable mind. Entitled by talent and learning, and warranted by connexion, to look up to the highest preferment which the church has to bestow, he refused to accept of any benefice which made it necessary for him to renew his subscription to the thirty-nine articles. For which he was blamed by some who thought as freely as himself, but who possessed more of the wisdom of this world: who loved truth well, but preferment better. But this venerable man did not think it necessary to relinquish his moderate preferment in the church notwithstanding the change in his theological opinions, because he regarded it as a station of more extensive usefulness than any which he could occupy among the Dissenters. And he was offended with those of his family who thought and acted upon a different principle.

It seems that now in the nineteenth century it is great offence to hazard a doubt concerning the entire assent of any learned divine to every proposition contained in the articles which he subscribes: which assent, according to Archdeacon Paley it would be most unreasonable to expect or to demand. In the better times of Clarke, and Hoadley, and Sykes, and Jortin, a libe-

* "This zealous partisan," says Mr. Heber, p. 121, speaking of Archdeacon Blackburne, "was not only a Trinitarian but a Calvinist."

ral interpretation of these numerous and complex propositions was not deemed a disgrace: and it was even thought to be countenanced by the articles themselves, which require that nothing should be insisted upon as an article of faith which cannot be proved by the holy scriptures. And many in those days were not ashamed to avow the principle, "that an unity of spirit in the bond of peace," was of far greater value than "an unity of faith in the bond of ignorance, or an unity of profession in the bond of hypocrisy." In our days the case is altered: and we are now bound to believe that every clergyman who subscribes the articles, assents to every proposition contained in them: and that to hint the contrary is both "false and injurious."

Letter to a Friend on the Atonement.

[Communicated from Ireland.]

DEAR SIR, March, 1816.

I INTEND to answer at some length the note which you were so obliging as to send me with Sandeman's Letters and Walker's Address, for I presume you wish that I should give you my opinion of these writers.

You say you do not subscribe to all the sentiments of Sandeman. He certainly goes a strange length in describing the corruption of man, particularly where he maintains, that "as to the matter of acceptance with God, there is no difference between one man and another," for instance "between the most revered judge, and the most odious criminal," &c. Yet in his reply to Hervey, and others whom he calls popular preachers, he argues with candour, and he shews that they are not true to their own principles. In general, I think he proves that a moderate Calvinist is an inconsistent character. Mr. Walker also appears to me to have an evident advantage over those with whom he reasons; for they concede to him what is a sufficient groundwork for his entire theory, and he knows well how to profit by their concession. But the remark which I make upon him and his opponents is, that they both build upon a wrong principle, which has no foundation in the gospel.

This principle, common to both parties, is the doctrine of the atonement, which leads necessarily to the opinion,

that the favour of God depends on a circumstance entirely independent on the will of man. But the Arminians, opposed to Walker, contend notwithstanding, that man has a free-will, and that he is here in a state of trial; for which opinions they quote the whole body of scripture, and they are quite shocked at the opposite suppositions. Walker, in his various writings, shews that they maintain these opinions in opposition to the principle of atonement. He asks them in substance, with much reason,—As you not merely admit but strenuously maintain that the sins of men are forgiven, and that they are accounted just before God, only for the sake of the atonement made by Christ, how can you in the next breath attribute these effects to a different cause? If works be a necessary condition of God's favour, where is the necessity for the atonement? Must the infinite atonement made to God by a part of himself be abortive, unless it be aided by the puny efforts of miserable man? Can such a costly atonement be necessary or suitable, to render our good works acceptable, or to enable a man to atone for himself? Can it be in the power of any man to reverse the councils and decrees of God with respect to himself, the most important of which must relate to the atonement? In answer to these questions, Arminians appeal to scripture and reason for the freedom of man's will, leaving the principle of atonement to shift for itself.

But neither do Walker and his party abide by the fair consequences from this doctrine of atonement, as may be seen in a few instances. For if God has atoned for mankind to a part of himself by an infinite sacrifice, why should the benefit of this infinite sacrifice be restricted to a few persons, who have no more free-will to please him, than those have from whom the benefit is withheld? Calvinists dispose of this question arbitrarily, not regarding their own description of the atonement as infinite, nor the justice and goodness of God, whose essence is love, and who is no respecter of persons. The case of the potter, to which we are often referred, can relate only to the various conditions of men in *this* world. There are other questions, in answer to which Walker will hesitate to do full justice to the doctrine of the atonement. If it be pride in man to suppose that

of his works can have the slightest effect to propitiate the Deity, and if such a notion shews farther his want of faith in the atonement, would it not be the safest plan to renounce all good works whatsoever, both in profession and practice? Do not these men prove that they have not much faith in the atonement, who spend their lives in making converts to this doctrine, that is, in presuming to help in his work the omnipotent God? How can Walker insist on the all-sufficiency of the atonement, and consequently maintain that there is no condition required for justification, while he insists on faith as the one thing needful, by which he means, an accepting of Christ as a proxy, or an apprehended exchange with him of our vices for his merits? While he maintains literally that it is given to some men exclusively to believe in such an exchange, his preaching must appear a mockery. One of the great objects of the gospel, he says, is to humble the pride of man, by convincing him that the atonement is all-sufficient, and that the intrusion of his own works in any form is impertinent; but what is so much calculated to defeat this object, and to puff men up with spiritual pride, as the notions that they are the favourites and Elect of God, and that all who oppose them are Reprobates?

Both Calvinists and Arminians have always been involved in inconsistencies by their faith in the atonement; still they are alike fearful lest their faith in it might be questioned, for notwithstanding their mutual jealousies, they have always agreed to brand those persons with the name of infidels, who do not believe in it implicitly. Here I may be permitted to say, that those men are much better entitled to this name, who repose implicit faith in mysteries. A sincere Christian who values rightly his Christian liberty, will think it is incumbent on him to prove this doctrine, to analyze it, and view it on all sides, without prejudice, influenced only by a regard for truth. Such a severe examination will probably be censured as irreverent, even by men who scruple not to decide, with great confidence, that the substance of God is complicated, and his councils partial; but before they can convict us of profaneness for questioning their decisions, they must prove them to be sacred and self-evident truths; whereas nothing

seems wanting to prove them to be extravagant fictions, most disparaging to the Divine Nature, but a simple and accurate detail of them. I shall attempt to give such a detail in the fewest words possible.

In consequence of the foreknowledge that the wiles of Satan would prevail over man in paradise, God, for the first time, found himself under a necessity of dividing himself, or of being divided into three, distinct, co-equal, almighty Persons, all of the same substance. These three Persons, being still but one God, held a council on the subsequent state of man; upon which occasion, the first Person expressed infinite wrath at the foresight of man's transgression, the natural effect of which wrath, if uncontrolled in all cases, would be most grievous torments, in soul and body, without intermission, in hell-fire, for ever, to Adam and Eve and all their posterity. The crime for which Adam's posterity was to suffer in this manner, is called original sin, which means literally, the sin of men before they existed. When Adam and Eve ate the forbidden fruit, their offspring by this act was guilty of so heinous a sin, that all men, women and children who have ever existed, with a trifling exception, and the greater part of men who are still to be born must be punished for it with endless torments, by the first Person, to the praise of his glorious justice. No alteration for the better or worse can be effected in their destiny by their works, good or bad,—to hell they must go without a possibility of redemption. All men, without any exception, would go the same road; if a few of these delinquents did not experience unconditional favour and reward, to the praise of God's glorious grace. Reprobates, as they are called, are here tempted to ask, as all the descendants of Adam are equally guilty of his crime, why should such a distinction be made between them, as that a few should be made eternally happy, independent of their works, and all the rest eternally miserable? For this distinction, the reason assigned is the sovereign will and pleasure of God, not of the first Person, nor of the majority, but of the second Person alone; for though they are all One in Deity and substance, still they differ widely in their dispositions, and in their ideas of justice and mercy. The second part of the substance of God did

not give way to positive wrath against any part of mankind. While he was resolved to leave most men as he found them, he was inclined to reprieve a few, not indeed from the foresight of their faith or amiable qualities, but rather the contrary. His Elect would be greatly alarmed, if even any part of his infinite atonement should be turned aside from themselves; his inflexible justice in refusing all aid to Reprobates, who are just as good as themselves, is a principal source of their triumph; and they are delighted with his goodness, principally on account of its partiality. However, his favour did not extend to a greater number than to one person in two thousand, and with only this trifling exception, he had no commiseration for the lost state of mankind. Or, perhaps, benevolence toward them would not have been consistent with a prudent regard for himself; for as the office which he did undertake to execute for this small number proved to him a most grievous task; so, if he had enlarged their number to one half of mankind he would have drawn down on himself a thousand times more wrath. At the commencement of his very limited undertaking, what must have been his distress of mind, when no dignified or rational way occurred to him, or was communicated to him to avert from the Elect the Father's infinite wrath, excited and impelled as it was by his infinite justice. He had no choice but to adopt or decline the expedient pointed out to him. It was promulgated in heaven, that the Father's wrath and justice, with respect to mankind, might be expended, not on them, but on some innocent person, who would voluntarily undertake to appease him by assuming their guilt and punishment. From this circumstance we cannot suppose that justice in heaven can bear any analogy to justice on earth. An awful silence ensued. No angelic being offered to bear the brunt of this wrath and justice. On this ominous pause, the Son himself, part of the very substance of God, came forward, and offered himself to be reputed a sinner for the Elect exclusively, and not only to atone by exquisite sufferings for all their sins, both original and actual, but also to impute all his own righteousness to them, without requiring from them any condition in return;

for he scorned to save them by halves. Agreeable to this offer, he is aptly described by the Elect as a physician, who cures his patients by prescribing regimen and physic, not to them, but to himself,—and as a judge who procures himself to be executed, in order to save the lives of felons condemned by his own sentence. His offer was accepted, and the bargain was accordingly concluded between these two infinite Persons of the one substance. It certainly appears a very dear bargain; particularly when we consider that it did not prevent the success of Satan over both Persons, with respect to mankind, in the enormous proportion of at least two thousand to one; and that it gave Satan the triumph of exacting an infinite sacrifice, distress and humiliation, in the reserved case of the Elect, wherein he was foiled. In vain do curious persons inquire from the Elect the reasons, why the Devil should be allowed to triumph in this manner,—why this bargain between two Co-equals, either such as the other, should be so partial in itself, and bear so hard on the second Person,—why one part of the substance of God should have infinite wrath to be appeased, and not another,—why the second Person should not require the First to atone to himself by exquisite sufferings for the Elect, or for an equal portion of men among the Reprobates,—why the partial sufferings of God should be an advantage to men alone, and to a very small proportion of them, why they should not, at the same time, purchase vegetable life for inert matter, sensation for vegetables, rationality for brutes, and higher powers for all mankind, since they are as much calculated to produce these effects, as to expunge unconditionally the sin of any man? But if there be any congruity between these sufferings, and the unconditional renunciation of sin, then—being of infinite value, why should they not remove unconditionally the sins of all men? To none of these questions do the Elect choose to reply either from scripture or reason.

One of the wonders of this bargain consisted in the contrivance by which the substance of God might be made to suffer. It was stipulated, that, in process of time, the second part of this substance should become an infant and a man upon this earth, should submit to all the infirmities of A. 107

and die upon a cross. Afterwards this partial substance of God should remain to the end of time a man-God or God-man. With all this stipulated degradation and suffering of part of his own substance, the first Person was so well pleased, that he not only consented to forego his infinite wrath and justice toward the Elect, but to shower down favours on them without measure. For these favours he was paid more than an adequate price, by which mean he was saved the trouble of exercising the slightest degree of mercy; and indeed, with respect to him, there is no room for this attribute in the gospel scheme. When this bargain should take effect, that is, when Christianity should receive the gloss of Calvin, it would then appear, that the difference between the Elect and Reprobate lies in this, that to the former alone it is given to believe in this account of the atonement, to renounce all works, and humbly to accept the merits of the man-God, as their own exclusive, undoubted right, as well as righteousness. Consequently they challenge the justice of God and are entitled to their salvation. Reprobates, on the other hand, believe, with much simplicity, that God can forgive them without the sacrifice of any finite or infinite person. All their hopes are placed in the mercy of God, and in endeavouring to imitate the example of Jesus Christ: but as no portion of God has any favour or mercy for them, they must endure to eternity all the torments which can be inflicted by infinite wrath.

In this and every statement of the atonement, it may be noticed that two parts out of three of God, of his very substance, require no atonement, and the third Person is an unconcerned spectator.

Arminians, who, fortunately, are not consistent in many parts of their faith, will not agree to some minor parts of the above statement; and a distinct case would be requisite for them, whenever they can be prevailed on to define accurately and fully their ideas of the atonement: or rather, such a definition from them would render any other confutation unnecessary. So far as justification is concerned, I think they can hardly avoid to describe as a nullity, either the infinite sacrifice of Almighty God, or the free-will of man. To the question

whether faith in the atonement be essential to salvation, they answer so cautiously as to betray the doubt in their own minds. We can grapple with Calvinists, because they are more decided and consistent; and I believe these people will admit, that in stating their doctrine of the atonement, I have kept close to the sense of their language, and to their ideas. Sandeman, at least, will bear me out in the strongest parts of the statement; and he will furnish me with sufficient arguments, *ad hominem*, against the mincing, moderate Calvinist. Some of these may be inclined to modify one or two passages; but every Calvinist entertains such notions of the atonement, as constitute a most frightful theology, calculated to expel all charity from the breasts of those who can receive it, and to appal the hearts of all others, without holding out to them the smallest benefit. However, it can produce no effect on the mind of an enlightened Christian, but pity for those who preach it; for to him it will appear to be more offensive to the Deity than the idolatry of Heathens. The gospel of Christ inculcated a very different lesson, and is as opposite to it in its principles as light is to darkness. In that we learn, that the Lord our God is the FATHER of all men, and not the capricious tyrant, flattered by suitable favourites. Every single precept of Christ and his apostles is sufficient to confute the childish notion of atonement; though it has been divulged with infinite perseverance and ingenuity by highly-gifted men, yet surely by men under strong prejudices. No plain passage of scripture gives it the slightest countenance; and it is supported only by figurative language, which is perverted so as to make scripture contradict itself, and to promote in the world, not religion and humanity, but a gloomy enthusiasm, or a most unhappy scepticism. All these figurative expressions can be explained without the slightest difficulty. One instance here may suffice. St. John, in the Revelation, says of Christ, that he *hath washed us from our sins in his own blood*. Now, which is it more natural to suppose, that this language is figurative, intended to shew that the death and resurrection of Christ had furnished Christians with a powerful, and, in most cases, an effectual motive to forsake their sins; or

to suppose that it relates literally to an atonement—that is, to actual blood, in which the sins of the Elect are steeped and rubbed, and then come out virtues? All the texts particularly relied on by Calvinists have been abundantly proved to be consistent with the remainder of scripture, and thus their fancied privileges, deducible from their notions of the atonement, are shewn to be illusory. This has been done even by John Wesley, who gave up the groundless fancy of the imputed righteousness of Christ. But an objection lies to this doctrine of atonement, which supersedes all necessity for arguing against it on the ground of its great absurdity. It supposes that the grand and peculiar doctrine of the gospel is, that the One God is a compounded Being, made up of various persons, with opposite dispositions, and heterogeneous natures; whereas, the uniform testimony of the whole Bible is, that *the Lord our God is one Lord*; and this One God and Father of All, who is above all, is most particularly stated in the New Testament to be—*the God and Father of our Lord Jesus Christ.*

I hope now, Dear Sir, that you will draw one very just conclusion from this long letter, which is, that I would not be at the trouble of writing it, if I did not entertain for you much respect, to which you are entitled from your character and professional labours.

I remain, therefore, &c. &c. B—S.

Dear Sir, Yester, March 10th, 1816.

ON perusing your valuable miscellany for last February, (p. 65.) a few days since, I was not a little surprised and concerned, at perceiving an aspersion of no inconsiderable magnitude, cast on the moral character of the late Count Zinzendorf; being convinced that there is no foundation for such a charge, I feel it a duty incumbent on me to defend an injured character, that I much and deservedly esteem. I beg to add, that in this undertaking, I have purely followed the impulse of my own mind. I would here be considered as merely advocating the Count's moral character, and by no means espousing all his religious opinions, any more than defending his theological language. If he conscientiously held such opinions, he was unquestionably right in maintaining

them, and if he considered the phraseology he employed as best calculated to convey and illustrate them, who has a right to deny him this liberty?

Having received a considerable part of my education amongst the United Brethren, or Moravians, as they are often though improperly called, and having attentively studied their history, especially that of their late ordinary, and made myself pretty familiar with his religious ideas and the language in which they are couched, I conceive myself rather better qualified than your correspondent, to form a just estimate of the moral worth of that respectable individual. Had the writer in your Repository, instead of adopting the malignant and deceptive representations of a Rimius, (who, forsooth, styles his work a *Candid Narrative*,—how far it deserves such an appellation will presently appear,) attentively perused Crantz's History of the Brethren, or the ample and ingenuous Life of Zinzendorf by the learned and venerable Mr. Spangenberg, or had he duly examined several of the numerous writings of the Count himself, I have little doubt but he would have formed a very different opinion. Your correspondent appears to have dipped into one or two of their works, but I trust that is all; I myself have had access to all their performances, and have made considerable use of them. I have, besides, been favoured with various communications from esteemed individuals of undoubted veracity, who were about the Count's person, and intimately acquainted with his public and private character. But I have not formed my judgment of the late ordinary merely from the testimony of friends, or from his own writings, but have attentively examined the works of his opponents; and though I have been at considerable pains to investigate their charges, yet have I never been able to substantiate any one that affected his morals. If it be true that the moral worth of a man results from his intentions and the motives that actuate him, and that his intentions and motives are alone discoverable from his dispositions and conduct, I then feel no hesitation in affirming, that the late Count Zinzendorf is, in no inconsiderable degree, entitled to our esteem and respect. Every honest and unprejudiced person, who will be at the pains of entering into the detail of the Count's life, must,

I think, perceive, that the main spring of his religious career (and to this cause he devoted his life), was, "Love to him who first loved us, and gave himself for us;" that this love prompted him to cheerful compliance with what he believed the Bible taught of his Lord's will; constraining him to diffuse, as widely as possible, what he regarded as the good tidings of salvation; and in the prosecution of this, to him all-important object, he shunned neither privations nor dangers, nor reproach nor poverty; though his rank, connexions and fortune would have enabled him to move in what the world regards an exalted sphere.

As the apologist of the moral character of the Count, I am now compelled to take some notice of a work long since consigned to merited oblivion. I termed that work malignant and deceptive; for, under the mask of candour, the author evidently endeavours to represent the Count and his coadjutors as inimical to the cause of virtue and even decorum; without attempting to allege any thing by way of extenuation, which charity would naturally have suggested, and for which abundant scope unquestionably remained: but his aim has invariably been to exhibit them in the blackest colouring, thus to render them objects of universal detestation.

But this writer is by no means to be implicitly relied on, for his statements not unfrequently rest on the authority of persons who seceded from the Brethren's congregation from worldly or selfish motives, and whose disaffection would render their representations at least suspicious; again, his translations are often inaccurate, by no means presenting the genuine meaning of the original, frequently eliciting meanings and hints which the text does not warrant, or at least does not require. Nor is this all; language is frequently charged to the Count with which he had no concern and which he was foremost to counteract. This *candid* author, moreover, discovers a wonderful propensity to attribute impurity of thought and conduct to impropriety of language. But Zinzendorf, we know, is not the only mysticizer of scripture. Have not our venerable Gill and others done the same? Yet, who would dare to tax the learned and estimable commentator on the Song of Solomon with impurity of mind and

conduct, because his phraseology would admit of such an exposition? But your correspondent argues, that if Rimius's charges were not founded, they would certainly have been replied to; according to him, silence necessarily involves guilt: if such be his opinion, mine it certainly is not: nor, let me add, that of many great and good men besides. To conclude—Rimius's work appears to me its own refuter; for were the horrid charges he alleges matters of fact, it is incredible how any society in civilized Europe could hold together; and the Brethren themselves seem to have been of the same opinion; for I have been credibly informed, that they might have bought up all the copies of that work if they had been so inclined, but they preferred, and I think wisely, to leave it to its fate. Your correspondent seems to think, that Maclaine's testimony, who merely quotes from Rimius, is of great weight in this affair; but he is, perhaps, not aware, that at that period it was as much the order of the day to slander the poor Moravians, as it is at present the Unitarians. With best wishes for the success of your excellent Repository, I remain,

Your obliged friend,

J. F. B.

SIR, Hackney, April 3, 1816.

LET justice be done to every man. Although I may have frequently lamented the apostacy of our Poet Laureat from some of the best sentiments of his earlier, *unpensioned* years, the mistake of your correspondent, *Pacificus*, (p. 106,) ought to be rectified. The beautiful and instructive little piece "The Great Victory," is *not* omitted in the late edition of Southey's Poems, but inserted Vol. III. p. 167. What naturally led your correspondent to make the mistake alluded to is the blunder of the printer or reviser of the late edition, who, in the table of contents, has omitted to notice the poem of "The Great Victory," and of another "The Old Woman," &c. p. 193.

B. F.

SIR, Harlow, April 17, 1816.

AS I suppose a considerable number of your constant readers are Anti-baptists, will you permit me to submit to them a few questions concerning the ordinances, and principles

of that religion, which we in common believe; and the duties of which I doubt not to the best of our knowledge we endeavour to practise. I am sure we shall agree that the commandment of Christ is supreme authority, both with respect to faith and practice. I presume that all those persons, who do not attend to any kind of baptism, may be classed under the two following descriptions; first, such as consider that ordinance as superseded by the baptism of the Spirit, which I believe is the sentiment of the respectable society of Christian Friends, called Quakers; and who also decline the ordinance of the Lord's Supper, on the principle of a religion wholly spiritual, to which they suppose these institutes are not now necessary. The second, such as do not consider baptism as extending beyond the pale of converts from Judaism to Christianity. To the first of these I shall only propose one question, when that is answered we shall be better able to judge of the scriptural propriety of their Anti-baptism.

The question is this; is the religion of Friends more spiritual than the religion of the Primitive Churches, Martyrs, Confessors, Apostles, and of Jesus Christ himself? Of the second class of Anti-baptists more questions will be asked; for the present the following. As I suppose it will be granted that baptism in, or with water, was enjoined by Jesus Christ: And as we are ready to admit that baptism, in some form, was practised by the Jews before the time of Christ; is it a fact that he adopted this ceremony, and, as our example, submitted to it himself? Was his baptism to be extended beyond the limits of converts to Christianity? Was this ordinance to be extended to all the proselytes to the Christian faith? Did Christ give authority to the Apostles, or to any of them, to preach the Gospel to every creature, to disciple all nations baptizing them? Did the Apostles preach the gospel to idolaters, did they convert such, and when the door of faith was opened to the Gentiles, were they Jewish converts previously, or idolatrous heathen? Were the common and unclean Gentiles, Acts x. 11, to whom Peter communicated the Gospel, previously to their conversion and baptism circumcised Jewish converts? If they were not, then what constituted a Jewish

convert? Were not some of the Corinthian professors, idolaters, before their reception of the Christian faith? Did Paul understand his commission? Does he regret having baptized Crispus, Gaius and the household of Stephanus; was not the character of Paul traduced by the professing Christians at Corinth, and were not many of them a disgrace to their profession? Did not the Corinthians either weakly or malignantly represent Paul and his fellow-labourers as founders of different religious sects? Was not this sufficient reason to induce the apostle to congratulate himself, that he had baptized no more of them? Does he not ask these *very* people in whose name *they* had been baptized, whether in the name of the Jewish Christian Apollos, or Jesus Christ? Did these Jews who thus baptized idolatrous Gentiles, exceed their commission? What does Paul mean when he says, to these people; Cor. i. 6, 7, "Know ye not that idolaters, &c. shall not inherit the kingdom of God, and such were some of you, but ye are washed in the name of the Lord Jesus?" Was not baptism *always* practised in the Christian church from the first age, and was it not considered as a privilege? Have we any account of the admission of Gentile converts without it? When did the distinction between catechumens, and Christian professors first begin? Though Gentile converts rejected circumcision, were they ever refused baptism? Is it not said that as many as have been baptized into Christ, have put on Christ? Have not those who have put on Christ, thus publicly acknowledged HIM to be Lord, to the glory of God the Father, and therefore bound themselves to obey his Gospel? What is the scriptural way of publicly professing to be a Christian? Ought not such a profession to be made in a way that cannot be misunderstood? Was not baptism the Jewish and Christian mode of professing proselytism? Is the profession of Christianity a voluntary and public act? Is a man a Christian before he is satisfied of the truth of Christianity? Or are they convinced of its truth who have never examined its evidences? Was not the ordinance of the Lord's Supper originally administered to the Apostles exclusively? Did either the seventy elders, or any of the five hundred bre-

thren, or any of the Christian women, partake of it? Admitting that Paul was mistaken in baptizing Gentiles, if he did baptize them, then, might he not be equally mistaken in giving the supper to Gentiles, to the laity, or to the female converts of the Christian faith? May not the form of words used in Christian baptism be objected to by some persons, though I think without any reason?

Sir, yours,
B. P. SEVERN.

St. Ardeon, April 30, 1816.

SIR,

VERY lately met with a pamphlet, published more than sixty years ago, which contains some particulars respecting the sufferings of the French Protestants, and the attention they excited in this country at that period. A recollection of these may not be uninteresting at present: the publication is entitled;

"Two Discourses, occasioned by the cruel oppressions of the Protestants in France, and enlarged with a recent and particular account of the state of the persecution in that kingdom. To which are prefixed some serious reflections on the present situation of these nations, and our American Colonies: by Thomas Gibbons." 8vo. 1755.

The author of these Discourses which appear to have preceded a congregational collection was a Minister among the Independents. He died in 1785, aged 65, having been distinguished through life, as I can describe him from personal acquaintance, by practical piety and extensive benevolence. For the historical particulars Dr. Gibbons quotes "a pamphlet entitled *Annals of the Rise, Progress and Persecutions of the famous Reformed Churches in France*, published by the Reverend Mr. Isaac Toms, of Hadleigh, in Suffolk, in 1753," and an Appendix by the same "worthy and excellent friend," in 1755. On these authorities, the author of the Discourses thus introduces the following details.

"During the minority of Lewis XV., the Duke of Orleans being Regent, the government was more favourable to the Protestants than it had formerly been;* but the administration

falling into the hands of a cardinal† devoted to the Jesuits, by their influence a new declaration was issued on the 14th of May, 1724, which contains in it whatever was most severe in the edicts of Lewis XIV.‡ On the first of February, 1745, Lewis XV. published his ordonnance against the Protestants, enforcing the former edicts, and making it death to the minister who officiated, and perpetual imprisonment for the women, and gallies for the men, who have been present at the meetings.§ And how dreadfully these cruel orders were obeyed, the attack of religious Protestant assemblies by soldiers who scrupled not to fire in among them, the condemnation of some who were apprehended to the prison, and of others to the gallies, and the murders of ministers from the year 1745 to 1750, dreadfully testify. In the year 1750, the French king published an ordonnance at Versailles, January 17, willing, that former edicts against the Protestants, and particularly that of 1724, should be executed; and enjoining officers and judges to attend diligently to their execution. How rigorously these edicts have been executed, take in the following accounts:—

"Extract of a Letter from Mr. — a Protestant minister of Lower Languedoc, July 26, 1754.

— "About July 5th, a religious assembly returning home, the garrison fell upon them, fired, put them to flight, and seized three men and five women.—Another assembly having broke up were attacked by a party of dragoons, who fired among them, wounded one man, and ended his life with their bayonets. Forty-five were taken prisoners.—Other accounts of the assembly inform us, that five or

and took out of the gallies sixty-eight of these unhappy persons, to whom he gave full liberty to go out of the kingdom wherever they thought proper." Priv. Life of Lewis 15th. 1781. i. 135.—R. B.

† The Duke of Bourbon was prime minister on the Regent's death, in 1723; but Cardinal Fleury was supposed to influence the affairs of government, before his appointment to succeed the duke in 1726. Priv. Life, &c. i. 148, 9.—R. B.

‡ See this edict in Laval's History, vol. iv. or in the appendix to a pamphlet entitled, *Popery always the same*, p. 78.

§ "Popery always the same, appendix, p. 76." We only credit to writers and books

* "The Regent moderated the fury of the clergy [towards the Protestants].

six were killed on the spot, and fourteen or fifteen wounded.—Towards the latter end of the same month, an assembly was surprised by a party of dragoons, who fired upon them, and seized several of both sexes, who remain in prison.—The 17th instant, an officer and five gentlemen were taken up, for what reason we cannot yet certainly know. Some say it is for holding assemblies, and others for performing baptisms and marriages.'

"Part of a Letter from Mr. —— a Protestant minister at —— Aug. 8, 1754.

— " I am well acquainted with the affairs of our churches, and the several unjust and cruel methods which are daily used to destroy them. Never before have they been so artfully attacked: they are beset on every side, and ravaged from every quarter. And it will be impossible to bear up under this heavy calamity, unless sustained and upheld by God himself. Let us, therefore, incessantly offer up our prayers to him for assistance, and, perhaps, sooner than we expect, a happy Providence may change the present awful appearance of things to scenes more happy and delightful. The provinces of this part of the kingdom, where the Protestant religion has most flourished, are crowded with troops, as I imagine to extirpate all the Protestants, if possible, for they are to quarter here for some time. And what strengthens my opinion is, that they have expended large sums of money to furnish beds and other necessaries sufficient for 20,000 troops. Expenses which are entirely needless, if they were stationed here only for the convenience of pasture. On the fourth instant they made a general sally. They plundered not only the houses in the country, but even those in the city did not escape their fury. A minister, who has taken upon him that office no more than two years, had the house surrounded where he was, and, attempting to escape, was shot by a fuzee, and was arrested, as was all the family where he was. He was carried prisoner to Montpellier, where, in all probability, he must suffer, as most of his predecessors have done before him.*

* " He (by name M. la Fage) finished his course gloriously at Montpellier, on the 16th of the same month, after having gained the esteem of those who saw him

Myself must have shared the same fate had it not been for the kind protection of a Catholic friend. For I had no sooner left my house than it was surrounded by a numerous detachment, which made the most exact search for me. Since this fatal time my day is turned into night; and my people, seeing it is impossible for me to elude their diligent search, advise me to retire for some time into Switzerland, there to wait till more quiet and peaceable days; and, as our church is oppressed with taxes and impositions, and struggling with difficulties, it cannot be expected they should be any longer able to support their minister.—We have great reason to fear our enemies will exert all their power to disturb and molest them, (the ministers and others that baptize, &c. in the desert,) since the Bishop of Alais has sent a letter for that purpose to all the curates of his diocese.'

"An Account of Mr. P——, drawn up by himself.

— " On the parish curate's (the same as rector here) taking my child by force, and baptizing it according to the rites of the Church of Rome during my absence, on my return home I expressed my resentment, and reproved the curate, who hereupon complained of me to the deputy, and a warrant was granted against me. I was accused, and, though innocent, condemned to death, as accessory to the murder of a woman found dead in the prison. I appealed to the parliament of Thoulouse, and thereby was acquitted and discharged from imprisonment; but after some time was again ordered to be arrested; but a friend gave me private intelligence. I immediately embraced the favourable opportunity, left my family the very same day, and fled for refuge to this happy isle, where, by the kind Providence of God, I am safely arrived.'

" Extract of a Letter from Mr. Bourdillon, minister in London, Secretary to the Society for the Relief of the

in prison by his discourse and courage; greatly affecting by his death all those, without distinction, who were spectators of it. Every body was extremely edified by his piety, his meekness, his resignation to the divine will, his resolution and firmness. Toms's Appendix, p. 3."

French Refugees, dated Nov. 14, 1754.

"Our dear brethren are more and more persecuted in France. They increase every day; and by the last letters which were read the day before yesterday at our society, we hear that the troops in Languedoc search in the night-time, not only for the pastors, who are mostly fled to woods and dens, but for their defenceless flock. A great many of the faithful have been taken and confined to prisons. The terror is spread every where. The worship of the Lord suspended. Few congregations meet together. Courage is abated. Zeal slackens. They have nothing left but their private prayers in the midst of their alarms and sorrows."

"Extract of a Letter from the Rev. Mr. Isaac Toms, minister at Hadleigh in Suffolk, dated Dec. 30, 1754.

"Very affecting accounts from France. Does a spirit of concern for the dear sufferers increase? One minister says, I have been these five weeks like a wild goat going from rock to rock, and have not lain in a house. And this to attend the interests of his persecuted flock, when he might have lived at ease in a city; but he says, We are accustomed to pursuits, and rejoice that we are counted worthy to suffer for the common faith."

"Extract of a Letter from the same gentleman, dated March 13, 1755.

"I have to acquaint you that Mr. — has informed me by last post but one, that in Normandy things are more quiet, but that they have very few ministers for above 100,000 souls. In Languedoc things are worse and worse. Ministers are so closely followed, that, there being no possibility of being useful to the flocks, they are retired to Switzerland, &c. There are near eighty men now in the galleys for their religious zeal, and very many, great numbers, in prisons and fettters."

"From the Appendix to the Rev. Mr. Isaac Toms's Annals under the Month of April, 1755, p. 8.

"We have heard that in February last an assembly of Protestants being held for divine service towards Bourdeaux, the enemy had notice of it, sent soldiers, who fired upon the poor peo-

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ple, killed some of them, and took some prisoners. The persecutions are going on in many other parts, with great severity. The prisoners upon the galleys* earnestly desire our prayers, and are sent from Marseilles to Toulon, where they are far from their friends, who used now and then to give them some help."

"Such was the situation of the persecution in France but a few months ago. I have learnt since, from the Rev. Mr. Bourdillon, the Secretary to the Society for the Relief of the Protestants that fly into this kingdom for the sake of religion, that there is no remission of the cruel edicts; that the people have been miserably exhausted by taxes, &c.; that the ministers are driven away by the severity of the persecution; and that religious assemblies have been in a manner totally suspended. Such is the mournful state of the Protestants in France, whose number is computed at 3,000,000 of souls."

Such were some of the blessings which distinguished the reign of *Louis le bien aimé*, from whom the modern *Louis le désiré* delights to trace his descent and his royal authority. A few years after in 1761, occurred the horrid tragedy of the *Calas* family, a striking result of the prejudices excited against the Protestants. The *Continuation des Causes Célèbres* (Vol. 4, 18mo. Augst. 1771), in addition to the interesting details respecting *Calas*, records other proofs of the antipathy excited against the Protestants at the same period; particularly noticing (p. 308), the pleasure with which some ladies at Tholouse attended the execution of a Protestant minister who was hanged in that city and of three

* "A galley is a low-decked vessel, generally from 120 to 132 feet long, 18 feet broad, and 6 feet deep. They are navigated by oars, and chiefly used in the Mediterranean sea. The slaves are chained to the oars, their shirts being stripped down to their waist, and exposed to all weathers. They must strike the oars all together, or they are severely handled. The chains sometimes gnaw them to the bone, and occasion gangrenes. The slaves, excepting Protestants for their religion, are notorious malefactors, who, having escaped the sentence of death, are condemned to this punishment for a time, or for life. See Toms's Annals, p. 30."

merchants who were, at the same time beheaded. Returning to the pamphlet I quote, from page 33, the following account of a "paper published Sept. 1755."

"The gentlemen who three years ago engaged in a society for the relief of those Protestants that fly into this kingdom for religion's sake, think themselves in duty bound to acquaint the benefactors to this charity with their proceedings, success and present situation:—

"Out of two thousand one hundred and forty-four pounds, thirteen shillings and nine pence received, they have expended one thousand nine hundred and twenty-four pounds, one shilling and ten pence, so that no more remains in cash than two hundred and twenty pounds, eleven shillings and eleven pence.

"To this time they have relieved three hundred and eighty-nine persons, most of whom are actually settled in England, and now subsist by their industry and labour, viz. one hundred and seventy-three men, ninety women, and one hundred and twenty-six children; the greatest part of these last have been put to apprenticeships: besides a very large number whose expenses the society defrayed in their journey through Switzerland and Holland to Ireland."

Your readers may compare the statements in this paper with the recent exertions in the same cause.

R. B.

SIR April 9.
WILL you allow me a few columns in your valuable Repository, to call the attention of our Unitarian brethren to the peculiar situation in which they are placed, and the duties which this peculiar situation appears to me most imperiously to call upon them to perform?

We are fully persuaded that our views of the gospel dispensation are more simple, more sublime, more rational, and far more scriptural, than those of our fellow-christians; that Unitarianism is "the faith once delivered to the saints;" the "tidings of great joy" to all nations, which shall carry salvation even unto the ends of the earth! We believe all this,—and is it not then our bounden duty to use every mean within our power, to give the pure word of God "free course"? to spread it widely amongst our fellow-

creatures? Surely no heart can be so cold and selfish as to doubt of this; and no one who has the desire, can in his measure, want means; for the most powerful of all, lies within the reach of every one;—each in his own station whether high or low, may so conspicuously let his "light shine before men," that seeing his good works, they will inquire from whence they spring, and what the tree is, which bears such heavenly fruits.

If we have indeed more perfectly "learned Christ," it becomes us to remember that we are accountable for the treasure, the "pearl of great price," which is committed to our charge; and not satisfied with a cold, heartless profession of our faith, we should zealously endeavour, by a constant manifestation of every Christian virtue, to "live down" the evil reports which ignorance and prejudice are ever ready to raise against men who venture to think for themselves, and doctrines which they fear to inquire into, and therefore do not understand.

It is vain, I had almost said it is absurd, and must appear hypocritical, to withdraw ourselves from what we account false and unscriptural modes of worship, if in all other points we conform to the selfish, vain, and frivolous pursuits of the world. If we "worship the Father" acceptably, we must do it "in spirit and in truth"; for devotion is enthusiastic, and faith dead and unprofitable, in the heart of that man, in whom it fails to produce *true Christian practice*. And in what does true Christian practice consist? Not in merely passing harmlessly through life, and just avoiding those gross faults which would call down upon us the censures of our fellow men! A child of worldly wisdom would do this: but the disciple of Jesus stands on higher ground, has nobler motives, and acts on other principles. Harshly as it may sound in the ears of some, a conformity with the world, even in this nation which so much boasts of the decorum and propriety of its manners, may often be too justly denominated, "enmity with God." According to the standard of the former we may feel ourselves justified in a course of conduct, which, weighed in the Christian balance, will be "found wanting."

And is this less the case in Unitarians than in other men? Would to God that I could clearly see it so;

would to God that those who hold the faith of the gospel, in its original purity, would bring salvation to themselves, and convert their fellow-christians, by reviving the simple and virtuous manners of the primitive believers! All eyes would then be turned, and all hearts be drawn towards them! Let us look amongst the members of our numerous congregations, and see whether they display in their words and actions that purity, that simplicity, that heavenly-mindedness, which ought to flow from their clear and sublime views of gospel truth. Do they in their intercourse with each other, set aside the low distinctions which pride and folly have created, and show that brotherly love, and union of heart and affections, which becomes those who so often meet together to worship a common *Father*. Do they *more than others* "take sweet counsel together," and go up to the house of God *as friends*? Are the rich "zealous of good works," the benefactors, the advisers, the comforters of their poor brethren? And do they take a real and affectionate interest in their welfare? I have often and anxiously looked for *marked* appearances of this kind; but alas! I have too generally found, that they who think with Newton and Locke, Priestley and Lindsey, and numerous other great and good men who have assisted in restoring our holy faith to its genuine purity, conform their lives to the common standard of those whose errors and misconceptions on the subject of religion, are, in part, an apology for the imperfections of their practice.

Unitarians would do well to consider, that all will, at the solemn day of retribution, be judged according to the degree of illumination which has shone upon their minds: and if our views are more sublime and beautiful, and more powerfully incitive to the practice of all that is excellent, than those entertained by other Christians; shall we not be expected and required to walk according to our light? Shall we who behold in our Maker "the Lord, merciful and gracious, long-suffering, and abundant in mercy and truth;" who "hath no pleasure in the death of sinners," but "willeth that *all men* should be saved, and come to the knowledge of the truth!"—shall we, who see in the holy scriptures

these heart-cheering and most attractive views of our great Creator plainly set forth; love him *no more*, and obey him *no better*, than others? Cold indeed must be our affections and hard our hearts if it be so!

I would warn you, I would earnestly warn you, as Christians, and more especially as Unitarian Christians, against *religious negligence*. "To whomsoever much is given, of him will much be required." If the pure doctrines of the gospel are happily opened to our understandings, let them sink deep into our hearts and be powerfully set forth in our lives. The Christian warfare cannot be made a mere secondary concern of life, a matter that is only now and then, at stated times, or in the hours of sickness or of sorrow to occupy our thoughts. What the good Dr. Barrow says of virtue, may be well applied to that purest form of it, *Christianity*:—"It is not a mushroom that springeth up in one night, when we are asleep or regard it not; but a delicate plant that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it, in our untoward soil, in this world's unkindly weather: happiness is a thing too precious to be purchased at an easy rate; heaven is too high to be come at without much climbing; the crown of bliss is a prize too noble to be won without a long and tough conflict."

This is confirmed both by the precepts and the example of our Lord; "He that will come after me," says this great Teacher, "must *take up his cross* and follow me." We must "strive to enter in at the strait gate," for "*narrow* is the way which leadeth unto life." It is not the wide and beaten road which, because so much frequented, seems safe and pleasant to the thoughtless multitude. The fashions of this world speedily pass away and their followers will at length find, that they have been pursuing shadows; airy phantoms; while the great end and purpose of existence has been overlooked and cast aside, as a thing of little value or importance. Oh that Unitarians would come out from amongst the sons and daughters of vanity and selfishness, and prove to the world that they have higher aims than this uncertain life can satisfy; that they consider themselves as "strangers and pilgrims upon earth," seeking a

"better country," an "abiding place," a "city which hath foundations!" and using all the powers which have been entrusted to them to extend the knowledge of that great salvation which God has graciously offered to the world by Jesus, the "author and finisher of our faith." Then would every form of idolatry vanish from amongst the sons of men; all would see and acknowledge that "the Lord is *One* and his *name one*," and unite to worship the infinite Jehovah, as the disciples of his Son Jesus Christ.

Let that sect which has hitherto been "every where spoken against," set themselves in earnest about this great work, this "consummation, so devoutly to be wished;" and may the great Being whom *alone* we adore, give a blessing to our zealous endeavours, and grant that by reviving the genuine doctrines of our Master, and diligently striving to exemplify them in our lives, we may bring salvation to ourselves, and forward the progress of gospel truth amongst our brethren of mankind!

M. H.

SIR, Lower Clapton.

THE following queries involve controversies of infinite importance, which still divide the Christian world. I shall be happy if any of your readers of the popularly orthodox faith shall think them, or any of them, deserving of their notice; and offer such a solution of them to my understanding, as appears to be satisfactory to their own.

First. If to deny the personality of the power which we call divine, is atheism, and to assert it Theism, is it not Tritheism to ascribe personality to three powers, each of them divine?

Secondly. If the existence of a mind implies personality, must not two minds constitute two persons; two infinite minds, two persons both infinite; and two minds, one finite and one infinite, two persons, one finite and the other infinite? If then Christ be both God, and man, is he one person or two persons?

Thirdly. If it is universally true that a finite being cannot have attributes that are infinite, since guilt is an attribute of finite beings only, is not infinite guilt impossible, and to assert it a contradiction?

Fourthly. If guilt can be expiated by the suffering of substituted inno-

cence, either it is not necessary under the divine constitution that guilt be punished, or the guilty have been punished when the innocent only has suffered: which ought we to affirm?

Fifthly. Is personal identity intransferrable, and can personal attributes, such as merit and demerit, be translatable?

Sixthly. Can Christians pray consistently as Christ commanded they should pray, for the forgiveness of sins, if the orthodox doctrine of atonement be the doctrine of the scriptures; unless, not to punish what has been once adequately punished, not to demand a penalty which has been already paid, be to forgive sins?

Seventhly. If depravity implies guilt, is not innate depravity impossible, unless it be a crime to be born? Or is the same being at once depraved and innocent? And then, is it just that he be punished for the necessary consequences of an innocent depravity?

Eighthly. Since the exertion of divine power, in the regeneration of all who are regenerated, is acknowledged to be an act of special grace,—or an interposition of divine power not in the course of nature,—the event is a miraculous one: is it then true, that, under the Christian dispensation, a dispensation of mercy, every man is born into the world subject to a divine government so constituted, that nothing but a miracle can save him from remediless and infinite woe, at the same time that this miracle is in fact performed in favour of but a small part of men, born notwithstanding under a dispensation of mercy?

I observe annexed to the Clergyman's Letter to the Bishop of St. David's, (see M. Rep. x. 590,) the following postscript: "I have taken the unusual liberty of sending a copy of this letter to the bench of bishops; I hope they will excuse it; my motive is good. Their sentiments on the subject are of the utmost consequence. If they agree with you, that a belief in the Athanasian Trinity and Creed makes us Christians, and is necessary to salvation, they will confirm your opinion in their future charges and publications, and enforce it with much greater zeal than has hitherto been done. If they differ from your lordship, they will, I am persuaded, act in a manner becoming the character of Christians and Christian bishops." That they do

agree is not to be doubted, as long as they are sworn to think as their church has decreed that they shall think, that is, that he who does not acknowledge the Athanasian Trinity as the true God shall without doubt perish everlasting. "If they agree with his lordship they will confirm their opinion, and enforce it with greater zeal than has hitherto been done." This is certainly what ought to be done; and it has often appeared to me extraordinary, that so many Christian bishops, and so many Christian preachers of different denominations, should profess their conviction that the doctrine of the Trinity is inseparable from Christian doctrine, and essential to the evangelical system, and that, notwithstanding, the term is seldom heard to escape their lips in the course of their public instruction. Is it that they hold the doctrine with a feeble faith? This cannot be supposed without impeaching their veracity, for they affirm their conviction to be entire. Is it that the word "Trinity," is not found in the Christian scriptures, and that they have no example for the use of it either in Christ or in any of his immediate followers? This is true, but it cannot be pleaded with reason by Christian preachers, who have admitted the barbarous and unwarranted name into their form of sound doctrine; and, least of all, by those who build their religion upon the foundation of Athanasius, and pseudo-Athanasius, and other doctors of the Papal or Protestant church, the "Trinity" being laid as the chief cornerstone. If the bench of bishops agree with their brother of St. David's, it behoves them to display the same courage and consistency which he has shewn. Let them rally round the Ajax of their church. It is not generous and it is not pious to stand aloof from the champion of their creeds, engaged in a conflict, which even they cannot think an equal one if they have taken the trouble to mark the thrusts of his adversaries:

Στῆτ' ἐλελιχθέντες, καὶ αἰμύνετε
νηλεῖς γῆμαρ
Αἰσαρί, ὃς βελέεσσι βιάζεται· οὐδέ εἰ
φῆμι
Τευχεσθ' ἐκ πολέμοιο ὀυσηγχέος.

I am, Sir,
Yours, &c.
J. M.

SIR,

April 12, 1816.

THE man who ventures to arraign his neighbour for *misrepresentation*, should be careful of the accuracy of his own statements: were it only from respect to himself and the cause which he espouses, however incapable he may be of other views. And yet, when Mr. Norris speaks of the *revision* of Dr. Watts's *Hymns*, as "bearing all the outward semblance of the genuine edition," he deviates widely from the fact. The original work is entitled, "Divine Songs attempted in easy Language for the Use of Children, by I. Watts, D. D.;" whereas, the little book which has been so clamorously and unjustly assailed, bears the title of "Dr. Watts's *Hymns and Moral Songs for Children, revised and altered by a Lady.*" How is it possible, then, that these two works should be *designedly confounded*, where the slightest attention is sufficient to prevent mistake? "The same course has, *indeed*, been taken with that popular tract 'Melmoth's Great Importance of a Religious Life;'" but it is the course of honour and of fairness, carefully stating in the *preface* wherein the alterations consist. Neither of these works have been "palmed upon the public," otherwise than as *revisions* of books of acknowledged merit and general excellence, although containing views of Christianity in which the *revisers* could not acquiesce. They are consequently adapted to the use of a very different class of readers; and were offered to the public with the most correct and benevolent design. Is it not a high compliment to the devotional writers of the Church of England, that Christians of any other denomination should acknowledge their excellence, by making use of their works as far as they can consistently with their own sentiments, and frankly avowing the obligation? And with what propriety can that practice be censured in Unitarians, which has been repeatedly sanctioned by the example of orthodox Churchmen, with respect to the devotional compositions of the Church of Rome? I trust, therefore, that these unwarranted attacks will no longer disgrace the writings of the strenuous friends of the Establishment, or, at least, that their more liberal brethren will openly disown the ungenerous change.

DETECTOR.

P. S. I will thank you to notice as *er-
rata* the word *laughfully* for *carefully*, in
my last letter, p. 151, col. ii. l. 37; and
the omission of *afterwards* before *ar-
raigned* in l. 37 of the succeeding
column.

*Effect of the Portrait of Washington on
some Indian Chiefs.*

[Extract of a Letter from New York.]

I CALLED to-day on Trumbull, the great artist, and saw him and his exquisite paintings. On my observing how much an Indian would be struck with his first sight of a painting, he told me, "that having painted a portrait of General Washington, the General invited him to dinner to meet a deputation of the Creek Chiefs: after dinner they were shewn into a room where the General's portrait was placed, the General accompanying them, dressed as there represented, and with Mr. Trumbull. The Indians were lost in astonishment; they alternately looked at General Washington and at the portrait with many signs of wonder, and finding, on approaching it, that there was no projection, and that it was quite flat, were convinced it was a piece of enchantment. In fact, they sat up in council all that night to resolve how it was possible for "the man," (Trumbull,) to work a like piece of magic. Mr. T. endeavoured to prevail on them to let him take one of their portraits, but nothing could induce them to consent to it, as they were firmly persuaded, that when once he had wrought the phantom, they would be evermore entirely under the influence of his infernal agency."

*Mr. Parkes's Account of a Visit to Bir-
stal, Dr. Priestley's Native Place.*

SIR, London, May 8th, 1816.

I N consequence of your having suggested that the public would be gratified by an account of an incident which occurred to me during a journey in the summer of the last year, I now sit down to comply with your request, being happy that I have it in my power to contribute, in any degree, towards illustrating the character of one who is already so dear to the lovers of science, truth and virtue.

Having occasion, on the 31st day of last July to pass through the village of Birstal, in Yorkshire, I was very desirous of seeing the house, situated

at Birstal-field Head, where Dr. Priestley was born, and accordingly I stopped at the inn, for the purpose of obtaining the necessary directions. The man informed us, that the house was two miles distant, but that the chaise-man would have a good opportunity of pointing it out to us from the top of a hill which we should have to pass over, and being pressed for time I was under the necessity of resting satisfied with a distant view of a mansion which had acquired so much celebrity from the peculiar character of one of its earliest occupants.

"Do you know, Sir," said the landlord, "that a brother of Dr. Priestley lives in this place?" This question very much surprised me, for I had no idea that any brother of the Doctor's was then living. "Yes," said the landlord, "Mr. Priestley, who is a younger brother of the Doctor's, has resided here the greatest part of his life, and he is as worthy a man, and has always been as much respected as any person in the village." "I should be very glad," replied I, "if I could see this neighbour of yours; would it be possible for me to be introduced to him?" "If you respect the character of his brother," added the host, "I am sure, although you are strangers, he will be very glad to see you; and this person," said he, pointing to a respectable looking man, who sat by, "will, I dare say, think it no trouble to shew you the way to his house." The man having, with great good nature, acquiesced, I immediately set out, accompanied by my daughter, who was travelling with me; and I believe the circumstance of having discovered so near a relative of Dr. Priestley in so obscure a situation, afforded both of us more pleasure than any unexpected event which, till then, had occurred to us during the whole of our journey.

As we passed through the village, Mr. Joshua Priestley met us, and our guide introduced us to him. Having informed him that we were desirous of paying our respects to him in consequence of our regard for the memory of his brother, he kindly invited us to his house, and in the way introduced us to one of his sons, who joined us, and walked in with us.

When we arrived, we found it a very neat, cleanly cottage, quite in the style of simple country life; and in an antique chair sat a respectable-looking,

aged female, who proved to be the wife of the Mr. Priestley to whom our visit was intended.

We had not been long within the house before Mr. Priestley introduced us to his wife, and when he told her that we called to see them out of respect to the character of his brother, the Doctor, the good old woman burst into tears and sobbed violently. This behaviour very much astonished us, and the more so, because she was for a long time quite unable to speak. However, when the good old lady could articulate, she apologized for her weakness by saying, that "she could never hear the name of that good man (meaning Dr. Priestley) mentioned, without being overcome in a similar way."

This sudden, unpremeditated, involuntary tribute to the memory of an excellent individual, whom we both esteemed, struck us exceedingly, so much so that both of us were glad to sit down, to talk further with these good old people, and inquire more of their history.

During the course of the conversation, I learnt that Mr. Priestley, if he lived to the end of that week, would be eighty years of age; and that his wife, the individual whom I have already spoken of as being so singularly affected at the mention of Dr. Priestley's name, was in her eighty-fourth year.

Mr. Priestley told me, that he had had thirteen children by his present wife, and that one of his daughters had fifteen children. He said he had now only five children living, viz. three sons and two daughters, and that his sons are all married, and have each many children. He added, that he had now living nearly fifty grandchildren and more than twenty great grandchildren. The old man told me also, that he was healthy and well, and still able to walk to the Dissenting chapel at Hickmondwicke, which is two miles distant from his house, every Sunday, and back again.

Mr. Priestley and his wife both gave us a very pressing invitation to partake of their dinner, but this our other engagements prevented us from accepting. When we were taking leave and about to depart, Mr. Priestley, jun., son of Mr. Joshua Priestley, said, very kindly, that we should probably like to see the burial place

of Dr. Priestley's father and some of his more remote ancestors, as many of them were interred in Birstal church-yard; and he would walk with us and show us the spot with pleasure. This offer we accepted; and in our walk to the church, had a good deal of conversation with Mr. Priestley, jun. whom we found to be a sensible and well-informed man, for the sphere of life in which he moves.

While we were in the church-yard, we were joined by a youth of eleven years of age, a son of Mr. Priestley's, a smart, lively little fellow; and when I asked him his name and he replied, Joseph Priestley, his father added, with great animation and much self-complacency, that as he was born about the time that Doctor Priestley died, they had thought it right to name him *Joseph* after him and in remembrance of him.

From the retired manner in which Mr. Joshua Priestley appeared to live, I was apprehensive that he might be in straitened circumstances, and therefore took the liberty of questioning his son on that point; who immediately said, that he had great pleasure in informing me, that his father and mother were as comfortable as to the state of their pecuniary affairs as their best friends could wish; adding, that the Doctor had taken care of that, he having given them some canal shares, which had made them as independent as their circumscribed wants required. I am glad to have it in my power to make the public acquainted with this circumstance, as it redounds very much to the credit of Dr. Priestley, especially as it is well known that he had several children of his own to provide for, and was himself never rich. The intimate friends of Dr. Priestley were well acquainted with his generous temper and disposition, but I do not think that this particular instance of his benevolence was known to any of them. I doubt, indeed, if it was known to his son, Mr. Joseph Priestley, for if it had, he surely could not have omitted, in the *Memoirs* which he published, to have mentioned a circumstance so highly honourable to the memory of a revered and beloved father.

In the church-yard of Birstal, our attention was directed to three handsome tombs, made entirely of stone,

and were told, that this was the burial place of Dr. Priestley's ancestors, and some of his contemporary relatives. I would gladly have copied all the inscriptions, but being much pressed for time, I transcribed only those which are upon the tomb belonging to the Doctor's father. They read as follows:—

"TO THE MEMORY OF JONAS PRIESTLEY,* THE SON OF JOSEPH PRIESTLEY, OF FIELD-HEAD, WHO DIED FEBRUARY 18TH, 1779, AGED 79 YEARS. ALSO, MARY, HIS WIFE,† WHO DIED DECEMBER 28TH, 1739. ALSO, ANN,‡ HIS DAUGHTER, WHO DIED JANUARY 8TH, 1763, AGED 20 YEARS. WHO ALL LIE INTERRED NEAR THIS PLACE. THIS CORRUPTIBLE MUST PUT ON INCORRUPTION, AND THIS MORTAL, IMMORTALITY."

On the flat stone which covers the same tomb is the following inscription:—

"HERE LIETH THE BODY OF SARAH,§ WIFE OF JOSEPH PRIESTLEY, OF BIRSTAL-HEAD, WHO DIED 29TH DECEMBER, 1728, AGED 68 YEARS. HERE ALSO IS INTERRED THE BODY OF JOSEPH PRIESTLEY,|| OF BIRSTAL FIELD-HEAD, WHO DEPARTED THIS LIFE THE 2ND DAY OF AUGUST, IN THE 85TH YEAR OF HIS AGE. ANNO DOMINI 1745."

The two other tombs were erected to the memory of Dr. Priestley's uncles, and their descendants. They are close to each other, and close to the tomb first mentioned.

Before I left Birstal, Mr. Priestley, jun. informed me, that theirs was one of the largest and most extended families in Yorkshire, and in confirmation of it said, that as we were going through Hickmondwicke, if we would call at the old chapel yard in that place, we might satisfy ourselves of the truth of what he said. Accordingly, as we had occasion to pass close

* The Mr. Jonas Priestley here mentioned was the father of Dr. Priestley.

† Dr. Priestley's mother.

‡ A half sister of the Doctor's.

§ This person was Dr. Priestley's grandmother, a woman of excellent character, so much so that the Doctor named his only daughter, Mrs. Finch, after her.

|| Dr. Priestley's grandfather, a manufacturer of woollen cloths and cloth finisher, and resided at the family house at Birstal Field-head, Yorkshire.

to the chapel, we directed the chaise-man to stop at the place, and as the keeper of the chapel lived very near to it, we procured the keys without difficulty. Here we saw a row of eight very handsome tombs all built alike and entirely of stone, belonging to the Priestley family; but as we had no one with us who could explain the exact relationship of any of the deceased to the late Dr. Priestley, I did not take the trouble of copying any of the inscriptions.

Thus, Sir, have I endeavoured to comply with your request, and I do flatter myself that those persons who value the character of the late Dr. Priestley, either as a man, as an author, or as a successful and industrious chemical philosopher, will thank me for my attempt to rescue these few unpublished facts respecting his family, from oblivion.

I am, Sir, yours, &c.

SAMUEL PARKES.

The Philosophy of Calvinism.

SIR,

YOUR most learned correspondent Mr. Cogan, and others, have recently exposed the absurdities and inhumanity of this dreadful system. Now this system consists not of plain declarations of scripture, which contain no system expressed in connected arrangement, but is in fact a system of reasoning and deductions from certain expressions in the writings of St. Paul. It is at least as much a system of reasoning as the Unitarian system. Its advocates find in the writings of Paul, the doctrine of the divine prescience, and infer the divine predetermination. From the pre-science of God and his uncontrollable power, they infer that all his determinations are accomplished. They infer from their doctrine of original sin, and some declarations on few that are saved, that all that are saved, are so by divine favour, and all the rest lost, by divine appointment. Their system is evidently a system of reasoning from the divine attributes, collected from detached passages in scripture; and yet they decry reason and all philosophy! I ask them for a scriptural statement of their system, as such, in direct and scriptural language. As to distinct passages in the writings of scripture, if they be our guide, every opposite system may

he proved. Who will deny that distinct expressions may be found favourable to necessity, to free-will, to general, to particular redemption, to salvation by grace and by works, to endless torments, to extinction of the being of the wicked, and to the final salvation of all men! The fundamental error seems to be, the reasoning from particular expressions, instead of the general tenour of scripture. Away, then, with all pretensions of systems founded on scripture without reason, and away with the pretensions of Calvinists, that they are more evangelical than Unitarians!

SEARCH.

P. S. Can there be a more pregnant instance of the vain philosophy of the Calvinists, than their whole reasoning in justification of eternal misery? Where do they find their reasoning about sin being an infinite evil, because it is committed against an infinite Being? I find no such statement in scripture; it is a mere invention, to gratify malignity, in asserting the miserable destination of man! Yet they are wise as serpents, for they know that in religion fear is more predominant than hope, and they thus obtain hearers, and gain their end!

SIR, *London, 15th April, 1816.*

I WISH to call the attention of some of your intelligent correspondents to a subject which has been thought of importance in vindication of the divine government—which is the state of human beings, as to happiness and misery, in the present life. The late Mr. Lindsey, and many other excellent men, have contended that the happiness of every human being greatly exceeds his misery here; which I think, however, they have not proved. In contemplating human society, the first consideration that offers itself is, that men, like all other animals, increase in number, or multiply much faster than their means of subsistence. This renders death a necessary occurrence in this economy, and accordingly it is calculated that not less than one fourth part of the human species perish before they become moral agents, before four years of age. Now it cannot be doubted that many of these perish by diseases brought on by want; and what more agonizing to the paternal heart can

be conceived than the observation, that children are perishing through wants which they cannot supply? It is a consequence of this principle that extreme poverty must be, as we see it actually is, the lot of an immense majority of mankind. It has been suggested, as a remedy for this tremendous evil, that man should not marry. But the Christian religion strictly prohibits fornication, and we have apostolical authority for declaring that the gift of continence is not the lot of all, and it may be inferred from the practice of the world that it is the lot of very few. Take, then, the other side of this dilemma, and man is doomed either to a miserable existence, or to the violation of his duty, an existence full of misery. We see man, then, at the first step, involved in misery by the very constitution of his nature; nor have any writers on this subject attempted to answer this argument. If any of your numerous and intelligent correspondents can answer it, I shall be glad to see it answered; for it appears with so dreadful an aspect that the statement of it is horrible.

This is no modern discovery; it was not left to Wallace and Malthus and others of late date to find this out; it projects, it meets the eye, in every nation and age of the world: hence the common practice of exposing infants at all times and in almost all countries.—Now let us proceed on our observations. Where extreme poverty does not press upon families, how often are the tenderest connexions broken? How ill assorted are often the parties in married life? And when this is otherwise, and a happy union takes place, how seldom does this state of human life, the only one that seems desirable, continue long? Disease and death come, and the survivor is doomed to wear out a wretched life in aggravated solitude; or if there be children, anxiety attends every step to the grave, which is but too often increased by observing those children unhappy! Mr. Lindsey seems to think that those who die by their own hands being few, it is a proof that the world in general is not unhappy. But let it be considered, that in Christian countries this mode of dying is disreputable, that it involves too often the misery of survivors, and that it is thought to be a

crime, and to expose to future punishment. Reverse this, and let suicide be not disreputable, let a general conviction exist that this world ends all human feeling, and I apprehend that hundreds of thousands would thus die. I am persuaded that a great part of mankind, after the age of thirty, and many before that age, would prefer, if it were a matter of choice, annihilation to the existence they support. All that has been said about the horrors of annihilation is downright rant, as I think your able correspondent Mr. Belsham has somewhere called it, and I cannot but be astonished at what Dr. Cogan has said about the dread of annihilation amongst mankind. A careful survey of the world, I think, will soon convince us that whatever be the end of God in creating man, it is not to make him happy in this world; and I firmly believe that the balance is against the majority of human beings here. Those philosophers who said—the best thing possible was never to be born, and the next best, to die the hour of one's birth—appear to me to have spoken wisely.

A modern philosopher ordered to be inscribed on his tomb that he was with life contented and thankful. Now I knew this philosopher, and have heard him say that he was perplexed at first how to dispose of his children, of which he unfortunately had many, until he found out an old man and woman who took them at their birth for ten pounds each and he never heard more of them! Contented and thankful! But had the children reason to be thankful? Who would not rather never have existence than purchase pleasure at such a sacrifice of humanity? I dare say that there is not one of your correspondents who would not prefer annihilation to such a life as this. Hoping that some notice will be taken of these remarks, I remain,

Your humble Servant,

On Poetical Scepticism.

No. III.

"Heaven lies about us in our infancy."

W. Wordsworth.

Those who regard the peculiar

doctrines of modern orthodoxy

as the sources of poetical delight

must surely forget "original sin," which forms the basis of them all. It seems scarcely possible to link any thing which is beautiful or exalted with the belief that the heart of man is naturally corrupt, his faculties morally depraved, and his earliest emotions sinful. Nor does it seem an enviable creed which teaches us that the infant is "under the wrath and curse of God," when the smile first begins to dawn over its features. This doctrine is not a mere incident associated with certain noble speculations, but easily separated from them. It is the ground-work on which the whole edifice of Calvinism is erected. Hence is deduced the emptiness of mere human virtue, the necessity of miraculous influence from above, the occasion of a vicarious sacrifice. Hence, election and reprobation, the eternal torments of hell, and the mighty spirit of evil. Those, therefore who admire the fantastic ornaments of this vast building, and rejoice in the chillness of its shadow, must be prepared to estimate also the solidity and grandeur of its foundation.

And this too is something for imagination to doat upon—something to be enjoyed as a glorious vision—something for the heart to rest upon amidst the uncertainties of life! This is the faith for whose gentle consolations our reason is to be despised as worthless! For this, not only the understanding is to be laid aside, but the sweet visions of childhood, and the kindling memory of original innocence are for ever to be rendered dim. The doctrine which is the main support of the Calvinistic system disturbs the holiest spring of poetical joy. For there is no theme by which those who are blest with a true feeling of poetry are kindled into a brighter and more delicious enthusiasm than the joyousness and purity of childhood. They can remember when they wandered through this world as a fairy-land—when it seemed less a material thing than an enchanting vision—when they appeared hardly to tread on an earth from whose follies they were yet unsoiled. Then nature poured forth its blessings, with over-flowing measure, to greet them. Then sunny thoughts, pure desires, and holy aspirations after perfection, made their soul a consecrated dwelling. Then first they felt the touch of sympathy,

the consciousness of belonging to a universal brotherhood, the first exercise of the benevolent and social affections. Then they walked with God as fit companions with angels. Since those happy times they have become inhabitants of a world where virtue is compelled to struggle, where joy is shaded by affliction, where experience too often chills the heart, and its fine bloom is injured by too ungentle collision. Yet the moments when they remember what they were are, the greenest spots of their journey. In the seasons, when, as from some little eminence, they catch a glimpse of the happy scenes in which they once delighted to wander, they are filled with a delight too rapturous for smiles, and too deep even for tears. It is like the ravishment of the pilgrims on the delectable mountains, when they saw the gate of heaven from afar. This holy sympathy with ourselves in former times is one of the most cordial refreshments earth can afford us—a feeling which can sustain us amidst toil and suffering—a pure gush of joy which we shall recognize in heaven. The recollections of early innocence and pleasure are, of all our possessions, the brightest and most lasting. Amidst the vicissitudes of fortune they will not wither, in the changes of friends they will not forsake us, in the chillness of age they will not grow cold. They will live and kindle even in our ashes. The sun of life, in its holiest decline, will throw its parting rays on the hills from which it arose, and still fondly linger over them. And these are the affections over which Calvinism casts its shadow! We are to be told that our cherished innocence was a fiction; that we were guilty even from the cradle; that our first aspirations after virtue, "without doubt did partake of the nature of sin;" and that our souls were polluted at the very season when the tenderest heart earth ever knew, would have said of us "of such is the kingdom of heaven." Thus the system which assumes the name of the gospel, blights our young virtues in their early blossom. It will not spare even those enchanted regions which seem fresh and glorious to us still;—the only spots of life on which we can dwell with an undisturbed sense of joy. It enters them like a withered enchantress, to change their loveliness

into a melancholy waste, to extinguish the pure and heavenly light shed over them, and to enshroud them with a gloom relieved by nothing but a fitful gleam from beneath. Nothing surely need be said to prove the near connexion of the loftiest sublimities of poetry with the sacred feelings of childhood. The first touch of inspiration—the beautiful dawnings of fancy—the bright visions of celestial beauty—the shapes of unearthly loveliness, dimly seen—the reverential awe, and the mounting hopes which nothing on earth could satisfy—are the darling treasures of genius. They are "the fountain light of all its day." Perhaps a poet may almost be defined as one who possesses all those feelings of childhood with the expanded intellect of maturer years. He is one who preserves all the images of his early life in the inmost sanctuary of his soul. The emotion of primal innocence lives for ever, as a pure flame on the altar of that holy of holies; and forms the vital principle of all his moral and intellectual being. And this true "spark of heavenly flame" it is the first object of Calvinism to extinguish!

But this is not the only way in which the doctrine of *original sin* strikes deadness into the heart. It teaches us that all human virtue, before conversion, is a mere shadow: because man is, in his natural state, "dead in trespasses and sins," and is, therefore, utterly incapable of any thing really excellent. All, therefore, which we have been accustomed to revere in the history of past ages, those lovely or magnificent pictures of goodness which so delightfully relieve the sad story of human frailties, must be viewed with admiration no longer. We must no more draw kindling hopes of the improvement of mankind from the noble qualities we can discern, even in savage bosoms, from the kindness that greets us every where, from the touches of goodness by which even the worst are visited. Surely this cannot be a poetical creed. On the contrary it is the peculiar delight of a true poet to trace out the kindly emotions in the midst of their holiest seclusion, to exhibit pictures of lowly goodness on which the soul can repose, as well as to kindle it into a sympathy and almost participation with the deeds of sublimer virtues.

He sees a "spirit of good even in things evil." To him the human mind appears majestic, even in ruins. He rejoices to find that there are some feelings, and those the holiest with which heaven has blessed us, to be found in every land where the dwellings of man can be traced—high instincts of conjugal devotion, of parental tenderness, of filial love, of romantic affection, and of veneration, however blind, for a superior intelligence—which prove to him "that we have all of us ONE HUMAN HEART." *

* Mr. Wordsworth arrives at this conclusion, in his "Old Cumberland Beggar," after a vein of philosophical poetry, as beautiful as ever the purest heart and the holiest imagination suggested. He takes as mean an object as the country in which his scene is laid could supply. A poor aged mendicant regularly visiting the scattered hamlets to receive alms, and traces out his importance to the general welfare, and the useful purposes for which he lives. He exhibits him as a record which binds together the memory of past charities, as impelling the villagers to goodness by "the mild necessity of use," and as giving "the first kind touch of sympathy and love" to the youth amidst the mountains.—In the midst of these reflections he exclaims,

" Man is dear to man ;—the poorest poor
Long for some moments in a weary life
When they can know and feel that they
have been
Themselves the carvers, and the dealers
out
Of some small blessings ;—have been
kind to those
Who needed kindness—-for this single
cause,
That we have all of us one human heart."

In the same poem, as an example of the blessedness of this humble charity, he gives the picture of one poor woman who, "though prest herself with her own wants," as the mendicant makes his weekly call, "takes one unsparing handful for his scrip," and

" Returning with invigorated heart
Sits by her fire and builds her hope in
heaven."

This is finer than the finest thing in Cowper. It comes over the heart with an absolute conviction of its reality; and fills it at once with a cordial love for its species. No one can read the whole of this exquisite poem, and be for the time a Calvinist. If Mr. Wilberforce should write for ages on the total corruption of man—

None of these emotions can a Calvinist enjoy; except in spite of his creed. True it is that nature, more powerful than opinion, makes him feel all these things at peculiar seasons: but his view of them is perpetually shaded by the dreary colouring of his faith; his soul is checked in the midst of its noblest impulses. Surely then that system which has its origin in a belief that man is radically corrupt, must be less an object of pleasure, even to the imagination, than one which has its foundation in the original purity of our nature, and which cherishes the grandest hopes of our future condition.

The Calvinists and their sceptical allies are perpetually exhorting us not to build our religion on the cold understanding, but on the feelings and intuitions of the heart. In this case, we may triumphantly employ their own language. If there is any ground for the fond veneration with which we contemplate the mighty deeds of the times of old—if the grandest efforts of human virtue are not empty shadows—if the sweetest recollections of childhood are not mere delusions—then is the main doctrine of Calvinism FALSE, by how specious arguments soever it may be supported. Before one touch of genuine emotion from the joys of infancy—one gush of innocent delight round a heart oppressed with the fever of the world—how do the scholastic reasonings, the ingenious quibbles, the strained constructions of scripture, by which the original guilt of man is maintained, crumble and vanish! We take our stand on the best affections of man; on the deepest of his feelings; on the most universal and deathless of his sympathies. And we trust the foundation on which we rest is not to be despised merely because the understanding may be also with us.

S. N. D.

SIR, *of Bridport, May 17, 1816.*
I AM happy to correct any mistakes, which, in consequence of either inaccurate information or failure of my recollection, I may have made, in my imperfect sketch of the life, character, and writings of the late Francis

these lines would be more than an answer to the most eloquent exaggerations he could produce.

Webb, Esq. contained in last month's Repository [p. 189—193]. This purpose will be effected, by the publication of the following obliging letter, sent to me by his most intimate friend (with whom I have not the pleasure of personal acquaintance), which I have transcribed for insertion, should it suit your convenience, in the next month's Repository.

THOMAS HOWE.

“DEAR SIR, May 14, 1816.

“As your letter to the Editor of the Monthly Repository discovers an esteem for the late Mr. Webb's character, I doubt not you will do it justice, by rectifying the mistake in your account of the *Panharmonicon*. This, I assure you, Sir, was delineated by him many years before he resided in Somerseshire, where his intimacy commenced with Mr. Nicholetts; and as the plate in some parts of it appeared almost obliterated, Mr. Webb was greatly obliged to that gentleman, for taking an elegant copy of the whole plate, from which the engraver performed his work.

“I must also wish you to correct the mistake contained in a note. Mr. Webb was not sent on any private embassy; he went merely as Secretary to Sir Isaac Heard, who was sent to invest the Prince of Hesse with the Order of the Garter.

“I flatter myself that your goodness will pardon this trouble. As your having been misinformed will appear from yourself with more propriety, in the same publication, than from any other hand, I thought it a duty due to your character, to make you this communication, several friends having already observed the mistake, and wished you to be informed of it. I am, Sir, with great respect and esteem,

Your unknown friend.”

SIR,

April 27, 1816.

OWING to circumstances not worth relating, I had not, till last night, observed the notice taken by Dr. Carpenter [p. 34] of my offer to publish a reply to Dr. Middleton, as far as he has applied his *Doctrine* of the Greek article to the Deity of Jesus Christ. Your correspondent refers me to Gregory Blunt and Winstanley, both of whom wrote before Dr. Middleton. My opinion of the former is, that his work is altogether unsatisfactory, in itself, and be-

cause of its irrelevancy to the matured argument as stated by the Indian prelate; as well as unworthy of the illustrious scholar to whom, surely, it is falsely ascribed. I have not seen Mr. Winstanley's work, but intend to consult it, though it cannot be expected to furnish a reply to Dr. Middleton, who himself had that author in his hands when he composed his ponderous volume. The same observation applies to Dr. Carpenter's own publication, the second edition of which I have perused. A sufficient account is thus given of my having taken no notice of any answers to the “*Doctrine of the Greek Article*,” and for my having supposed that it “maintains its triumph unopposed,” and that “nothing has yet been done with effect against it.”

Mr. Granville Sharp ushered forth his system in a crude form: Dr. Middleton has lopped off its unseemly and mis-shapen excrescences, and trimmed it into a measure of comeliness and favour. Although he be himself, *atrox, truculentus, vīteρηρανος*, lofty and overbearing, he has justly chastised the coarseness and insufficiency of Gregory Blunt, and is, in effect, at this day, left master of the field. The orthodox pulpits very properly resound with his victory, which has been silently conceded by one side, and supported and rewarded by the other. The reviews alone have attempted to dispute his pretensions to recompence and glory, and they have done it with more good-will than success. Indeed they have oppugned his *general* doctrine, which is irrefutable, while they have left its application to the support of the Deity of Christ unassailed. The first is of no perceptible value; the last is big with the most important consequence to Christian verity. The one derives all its consequence from the other, and, without its connexion with it, would never, probably, have been undertaken.

Affectation of contempt for the argument has been assumed; but it is evidently assumed for want of better resource, and never has affectation been more misplaced. I am neither ashamed nor afraid to confess that if the application of the “*Doctrine*” to the Deity of Christ cannot be satisfactorily disproved, that Deity is established as an object of apostolic faith. Yet, while I believe that the “*Doctrine*”

is well-founded, I propose, with no ordinary measure of certainty, to demonstrate the fallacy of its application. As the matter now stands,—both the doctrine and its application being unrefuted, because the former is sound and because the rottenness of the latter is not perceived,—there is no alternative but to admit that Jesus is *the only true God*, or to deny the authority of the apostolic writings. I thank the Almighty that I am not reduced to this dilemma, because my consolation under the afflictions of this state, the visitations of God and the malignity of men, is the evangelical hope of eternal life, of which I should be despoiled by the election which would be forced on my mind.

It is a long while since I intimated, in a note to one of my papers on *Acts xx. 28*, that Dr. Middleton's, "Doctrine" appeared to be generally true. In my letter, given in your number for November last, it is asserted, that "the argument" deduced from that doctrine, "is totally unfounded," and that "I can demonstrate that the new doctrine of the *Greek Article* fails to prove the Divinity or Deity of Christ." I am at a loss to guess what new *facts* Dr. Carpenter can expect on a question of criticism, or what *facts* he has adduced to which he requires an addition. The principles on which I rely are not designed as *additions* to those maintained by former writers, but are independent of them. Without giving an exposition of them, I will repeat, that I admit the chief principles of Dr. Middleton, thinking, however, that "nothing has yet been done with effect against" the conclusion which he infers, though I hold it altogether inadmissible.

Ready to assign "honour to whom honour is due," I have to observe that the ground on which I proceed has been discovered by two independent inquirers, and is probably unknown to all others. I am happy to have this opportunity of bearing my humble testimony to the perspicuity of one of the most unassuming and best informed friends of the Unitarian cause. It gave me no small pleasure to find, on explaining to Mr. Richard Taylor my view of the irrelevancy of Dr. Middleton's "Doctrine" to the only question which concerns it the slightest importance, that he also had been impressed with precisely the same idea,—an idea equally simple and decisive. Mr.

Taylor has higher claims to esteem than those which the profoundest learning alone would furnish, to which neither he nor I presume to urge any pretensions. His genuine simplicity, his modest manners, his diligence of inquiry and love of the truth, add grace and ornament to the clearness of his perception, and to the respectable learning which distinguishes him in his profession. These have contributed their full share towards securing to him the attention and patronage of the most renowned scholars of our times. It is a great satisfaction to me to be able to appeal to him for the originality of the principles on which my argument proceeds, and for the complete conviction which results from them. I may be able to bring forward some collateral considerations to fortify it, that have not presented themselves to his mind; but have no hesitation in saying, that he will fully support my declaration, that "all the learning called to the aid of the argument from the *Greek article* by Middleton, Wordsworth, &c. is altogether wasted."

At the same time, I am compelled to observe, that there is no appearance of any desire among the Unitarians to countenance *my* efforts on this question. In love of the truth I yield to none: thousands may boast of much greater zeal for the interest of the party, which, like others, is not exempt from weakness, or divested of a partiality towards those who, at least, unite devotedness to the one, with an attachment to the other. Indeed, the utmost indifference to the present subject has been indicated. This might excite no small surprise on a moment's consideration of the humiliating state to which Mr. Yates was reduced in his controversy with Mr. Wardlaw. Having no other resource, he was under the necessity of transcribing the miserable and evasive gloss of a popular writer, which, to say the least, is any thing but satisfactory,—a gloss which may serve as a specimen of polemic dexterity in a case that had no remedy at command, but which is by no means a fair sample of the general ability of its author, who seldom takes in hand a subject on which he does not spread all the light yet emitted from the orb of truth.

I am, however, content. The refutation of Dr. Middleton must, as it seems, remain uncommunicated except

to a few, whom envy may not render incapable of apprehending it, by means of personal explanation. Be it so. As I seek no recompense, I will not, certainly, publish by subscription, which is the mode suggested by Dr. Carpenter in your magazine, and by an intelligent and learned friend in a private letter,—the only persons who have considered my proposal as deserving of notice. I am ready "to offer my labour on the altar of the God of truth." But if the truth be not worth countenance, as *truth*, I withdraw, willing neither to undergo a useless loss, nor to accept of any ungraceful obligation. If the truth be lightly esteemed on its own account and unconnected with the exaltation of a favoured individual or of a favoured party, considerations of prudence and feeling must justify me in withholding it. If, however, any person will undertake to procure the necessary subscriptions and to publish my work, the copy shall be at his service, and the profit at the service of any institution that may appear to merit support.

I am, &c.

CHARLES LLOYD.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCLII.

Heterodoxy. Heresy.

To be of a different persuasion (*ἐτερός*, other, and *δοξα*, faith), constitutes heterodoxy; to have chosen a faith for oneself (*αἵρεσις*, choice), constitutes heresy. Heterodoxy is negative, heresy is positive dissent. The heterodox differs, the heretic separates. Heterodoxy endangers conformity; heresy destroys union. Extensive heterodoxies produce heresy.

All distinct sects are heterodox with respect to each other; Jew, Catholic, Calvinist and Socinian. That sect only is heretical which has a newer creed than the party from which it dissents. In Christian countries the Jews are not heretics; but they are heterodox. In Protestant countries, the Church of Rome is not a heresy; but it is a heterodoxy. Socinianism, while secretly entertained, is but a heterodoxy; when embodied as an Unitarian sect, it is a heresy.

Truth may form a heresy, and so may error. Christianity was a Jewish

heresy, until it became established by law. Heresy begins in schism, and ends in the sanction of the magistrate.

W. Taylor's English Synonyms.

No. CCLIII.

Religion. Devotion. Piety. Sanctity.

Religion is the bond which ties us to the Deity; it is the external contract, the alliance made by others. Devotion is the wish to become obedient to the Deity; it is the internal subjection of man to his God. Piety is that filial sentiment which we feel for the Father of all. Sanctity is the habit of interior coercion, which a constant sense of duty to the Godhead inspires.

He is religious who adheres to the ordinances of his country or his sect. He is devout whom this adherence has trained to allegiance. He is pious who regards the Deity as his Father. Sanctity is to piety what devotion is to religion—the state of mind which results from acquiescence in the feeling.

Some men are pious without being religious; and some are religious without being pious. For a worldly person it is sufficient to be religious. Those are devout whose purposes embrace their interests in other worlds. There is a fear of God observable in these times among the Calvinists, which is no less hostile to piety, than that rude familiarity with the Almighty which is observable among Methodists. Yet all these sentiments grow out of religion.

Religion is considered as a duty; piety as a merit; devotion and sanctity as equivocal excesses. This arises from the scepticism of the world, which questions the eventual retribution of the industry spent in devotion, or of the privations incurred from sanctity. One may infer a man's creed from his using the words devotion and sanctity with deference or with a sneer.

The Same.

No. CCLIV.

Superstition. Credulity. Bigotry.

Enthusiasm. Fanaticism.

Those are called superstitious who are too much attached to ritual observances of religion. Those are credulous who are too easy of belief; those are bigoted who are too obstinate,

in their creed. Enthusiasm is the zeal of credulity, and fanaticism the zeal of bigotry.

Of our sects, the Catholics tend most to superstition; the Methodists to credulity; and the Calvinists to bigotry. Enthusiasm is commonly a solitary, and fanaticism a social passion. Credulity is the reverse of scepticism, and bigotry of indifference. Superstition is humble and industrious; enthusiasm proud and capricious. Credulity is the most inconstant, fanaticism the most intolerant of the religious affections.

The Same.

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No. CCLV.

Tiberius a Royal Pattern.

William Penn, in his *No Cross no Crown*, cites Tiberius in his list of witnesses to the *just principle, the principle of life*. As far as the citation extends, would to heaven that Christian kings (as some kings are called) would lay to heart this *testimony* of a Heathen emperor!

“Tiberius would not suffer himself to be called *Lord*, nor yet *His Sacred Majesty*; for (says he) *they are divine titles, and belong not to man*. The commissioners of his treasury advising him, *To increase his taxes upon the people*, he answered, *No, it was fit to shear, but not to flea the sheep.*”

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No. CCLVI.

John Fox, the Martyrologist.

When the famous John Fox, the martyrologist, was summoned to subscribe, by the queen's direction, the venerable old man produced his *Greek Testament*, and said, “*To this I will subscribe.*” And when a subscription to the canons was required, he refused it, saying, “*I have nothing in the church, save a prebend at Salisbury, and so much good may it do you, if you will take it away from me.*”

Fuller's Ch. Hist. B. ix. p. 76.

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No. CCLVII.

An eminent Lay Preacher.

“After lamenting the dispersion of the scholars on account of the plague, and the low ebb to which learning was reduced in consequence of it, he proceeds thus:—‘*Preachers I am sure were so rare, that there were but two in the University that preached on*

the Lord's day (yet not constantly) to the academians: those were Mr. Thomas Sampson, Dean of Christ Church, and Dr. Lawrence Humphrey, President of Magdalen College. Nay, Sir Henry Saville hath often reported to certain intelligent persons, that have told me the same, that when he first came to the University, about 1561, there was but one constant preacher in Oxon, and he only a Bachelor of All Soul's College. *These, I say, preaching for the most part to the academians, their puritanical doctrine took such deep root among their auditors, that it never could be quite extirpated.* When Mr. Sampson left the University, and Dr. Humphrey often absent upon occasions, and none left, perhaps, to execute the office of preaching rightly, Richard Taverner, of Woodeaton, near Oxford, Esq. did several times preach in Oxford, and when he was High Sheriff of this county (which was a few years after this,) came into St. Mary's church, out of pure charity, with a golden chain about his neck, and a sword, as 'tis said, by his side, (but false, without doubt, for he always preached in a damask gown,) and gave the academians, destitute of evangelical advice, a sermon beginning with these words:—

“Arriving at the Mount of St. Mary's in the stony stage,* where I now stand, I have brought you some fyne biskets baked in the oven of charitie, carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation, &c.”

“He was some time of Cardinal College, in Oxford, afterwards Master of Arts and at length Clerk of the Signet to King Henry VIII. and Edward VI., from the last of whom he obtained Letters (though a mere layman) to preach the word of God in any church of his majesty's dominions. A good scholar he was of his time, but an enemy not only to the Catholic religion, but to the ceremonies of the Church of England now in their infancy.”

Wood's Annals, 1563, 5, 6 Eliz. vol. ii. quoted in *Letters of Eminent Persons, from the Bodleian Library*, vol. i. p. 67, 68. Note.

* “St. Mary's pulpit was then of fine carved Ashler stone.”

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*The Village School Improved; or, the new System of Education practically explained, and adapted to the Case of Country Parishes.* The third edition, with additions. To which is added, an *Appendix*, containing Specimens of Catechetical Exercises; an Account of the Method of teaching Arithmetic in Classes, and by the Agency of the Scholars themselves; Mental Arithmetic on a new and simple Principle, &c. By John Poole, M. A. Late Fellow of Oriel College, Oxford, Rector of Enmore and Swainswick, Somerset, and Chaplain to the Right Hon. the Earl of Egmont. Oxford: at the University Press. Sold, in London, by Messrs. Rivington and by J. Hatchard. 1815. 12mo. pp. 188.

TO the large, and, we trust, increasing, body of persons who exert themselves, in various ways, for the success of *popular* education, we cordially recommend this volume: it is the result of the inquiries of a cultivated mind, accustomed to patient, attentive observation, and instructed by much individual experience; and it constitutes, on the whole, the most valuable and interesting of all the publications on the subject.

Enmore, from the parsonage of which the author dates the “Advertisement to the third edition,” is a village four miles west from Bridgewater in Somersetshire. Here a day-school had for some time been established, which Mr. Poole was in the practice of occasionally visiting. “ It consisted generally of about twenty-five or thirty children of both sexes; all of whom were taught to read; some few to write; and such of the girls as were old enough were instructed in needle-work. The schoolmistress was an active, intelligent woman; who appeared desirous of doing all in her power to bring on the children in their learning: but her plan of instruction being that which is followed in most of the old village schools, the progress made by the children, though equal to what is usually made in such schools, was by no means such as satisfied their kind and intelligent visitor. Hence he “ formed the resolution of attempt-

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ing to introduce into the school some of the recent improvements in education.”

For a detailed account of the Enmore school, we must refer our readers to the publication before us. In the general plan of this seminary there are two circumstances which deserve more immediately our notice and applause: we mean, “ the method of teaching” and the rank of life of some of the children who receive instruction.

“ The method of teaching is a compound of Dr. Bell’s and Mr. Lancaster’s systems, with alterations and additions. In what respects it agrees, and in what it differs from each, may be seen at once in the subjoined table.”

“ I. It agrees with both—

“ In the division of the school into classes; each under the tuition of one of the scholars.

“ II. It agrees with Dr. Bell’s—

“ 1. In the use of small, cheap books, in preference to cards.

“ 2. In reading word by word, backwards, and sometimes syllabically.

“ 3. In unreiterated spelling.

“ 4. In the reading and ciphering lessons being accompanied with questions.

“ 5. In keeping a register of the business done in each class.

“ 6. In the interrogative mode of communicating religious instruction.

“ 7. In the religious instruction being according to the principles of the Established Church.

“ III. It agrees with Mr. Lancaster’s—

“ 1. In all the children being seated at single desks, facing one way.

“ 2. In all the children being taught to write.

“ 3. In all the children being taught to spell, by writing on slates words dictated by the teachers.

“ 4. In all the children, when of a proper age, being taught to cipher in classes.

“ IV. The Enmore school differs from the greater part of those, both on Dr. Bell’s and Mr. Lancaster’s systems—

“ In not being a free school.

“ V. The following modifications and additions have been introduced:*

* Some farther modifications and additions are described in the notes to this third edition.

- “ 1. Writing from dictation connected, in various ways, with every reading lesson.
- “ 2. Numerals, punctuation, &c. taught by writing from dictation.
- “ 3. Sets of questions and answers provided for many of the reading lessons.
- “ 4. Sets of questions and answers provided for the ciphering lessons;—and for other things taught in the school.
- “ 5. Nothing repeated from memory, until first read, with all the accompanying exercises.
- “ 6. Mr. Lancaster's method of teaching arithmetic considerably modified and extended: tables, in some rules, given on a peculiar construction,” &c. &c.

This table is important, as it exhibits the nature and extent of the instruction communicated in the Enmore school, which “now (1815) consists of a hundred children.” A synoptical view, moreover, is thus presented of the respective systems of Dr. Bell and Mr. Lancaster. Many persons suppose that the *mechanism* of the schools denominated severally after those two individuals, is, in substance, the same. No opinion can be more contrary to the fact. Some of the points in regard to which their plans differ, are here described: and others will be visible on an inspection of a Madras and of a Lancasterian seminary; although the chief of the variations have not been overlooked by Mr. Poole. Of the schools somewhat improperly termed “national,” it is a remarkable feature that the method of instruction observed in them is strictly uniform; no deviations being permitted from the rules and order prescribed by Dr. Bell. In the other class of popular schools, on the contrary, all those improvements take place which experience suggests or local circumstances demand. *The Royal Lancasterian institutions*, in most large towns of the kingdom, are conducted, it is true, agreeably to the *leading principles* first exemplified in this nation by the active and benevolent person whose name those seminaries deservedly perpetuate: but the *apparatus* is not identical with what may have been seen at the *Borough school*.* In the majority of the provincial schools time and labour are saved, and the

proficiency of the pupils advanced, by means of not a few very simple and ingenious contrivances: silence, too, is secured, and the necessity of the frequent recurrence of punishment obviated, by well-devised modes of appealing to some of the best feelings of the youthful breast. The teachers and superintendants are eager to acquire information from any quarter, and to adopt every judicious hint or scheme in regard to practical and popular education. On looking into the last report of the *British and Foreign School Society*,* we perceive, with much satisfaction, that in this respect the labours of Mr. Poole have not been useless: in *the second of his classes* “a *skewer* is given to each child, with which he is instructed, by the teacher of the class, to form the letters *in the sand*”—and availing himself of this intimation, the industrious and skilful master of a school in one of our large manufacturing towns furnishes “*each boy* of the *second class*, “with a *style to write the small letters and figures in sand*.” We are also sanguine enough to indulge the hope that our present notice of *The Village School*, &c. may excite in some of our readers a desire of *studying* Mr. P.'s account of it; and may thus assist, in no small degree, the instruction of the children of the poor.

The Enmore school is divided into eight classes. He who shall make himself acquainted with its *general arrangement*, as described in this little volume, and with the business of each class (of which Mr. P. likewise gives a distinct account), will find his trouble well rewarded. We shall not undertake an abridgement of the author's chapters: this could not be done without injury to them; and they merit a repeated and diligent perusal. His *Village School*, &c. whether it be viewed through the mirror of his publication, or actually visited, cannot but present a most engaging scene to the eye of the benevolent reader or traveller. It is, no doubt, possible, and even probable, that different persons will pronounce opinions more or less favourable to some of the parts of the plan of instruction which he has detailed. But his zeal, intelligence and kindness, his unaffected candour

* Nothing more is intended by these remarks than to shew, that the Lancasterian schools *may, and do, receive improvements*.

and liberality, will, we presume, be universally admired.

Our author gives it as his judgment, in which we fully concur, that "no school will be popular, or will long continue so, from which writing and arithmetic are excluded." Accordingly, we have perceived that "in the Enmore school all the children, when of a proper age, are instructed in arithmetic; which is taught in classes, each under the direction and tuition of its teacher." And the progress made by them in this valuable article of knowledge, "is not only far beyond what the old method is capable of effecting; but is even greater than" Mr. P. has "ever witnessed in any of the schools conducted upon the new system." He has found that "in the course of two years, children, who were before entirely unacquainted with figures, may be thoroughly instructed in the four first rules, simple and compound; reduction; the rule of three, direct, inverse and double; practice; tare and tret; interest, and its dependent rules; cross multiplication, or duo-decimals; and the extraction of the square and cube roots; and may obtain some knowledge of vulgar and decimal fractions. In nothing, however, is their progress so conspicuous and extraordinary as in mental arithmetic—a branch of the science which has hitherto been little attended to in schools; but which, in the business of life, is of great importance."

It may be added that *mental arithmetic* is perhaps the best of all instruments for bringing forth and strengthening the intellectual faculties. In particular, it has a tendency to bestow "that power of determined undeviating attention, which is the fundamental principle of all considerable attainments, and to which even Newton ascribed the great philosophical discoveries by which his name is immortalized."* There is no part of the Rector of Enmore's publication, which we so much admire as those of its pages that treat of *arithmetic*; those especially in which some account is given of the "method of calculation" prescribed for his village scholars—"which, though easy and simple, is somewhat peculiar."

Mr. Poole "has no hesitation whatever in saying, that in the new plan

of instruction, which he has had the happiness of establishing in his parish, there is nothing which affords him greater satisfaction" than its comprehensiveness. His system brings together under the same roof the rising generation of the labouring poor and those who will probably be their future masters or mistresses." We consider such an arrangement as calculated for the benefit of both descriptions of scholars; and much prefer it to those inferior boarding schools, to which the children of farmers are frequently sent, "where, if their morals escape corruption, they are at least in danger of acquiring, and often do acquire, a distaste for country employments."

The several boys and girls in the Enmore school, are, we presume, of families belonging to the church of England; "the religious instruction being according to the principles" of that church. Whether the offspring of dissenting parents are admissible, and on what conditions, we know not. Mr. Poole appears to be exceedingly zealous for what he styles "the church of England schools"; nor will we reproach any conscientious clergyman with his attachment to the ecclesiastical discipline under which he has solemnly enlisted. The education however, of the infant poor, is an object of paramount importance: it is worthy of being promoted, and will be best promoted, by the united efforts of men of various denominations of religion. And of the volume under our review, so little is exclusively applicable to schools for *one* church, or *sect* (the Romish communion looking on *Protestants without exception* as *Sectarians*), that we do not shrink from urging its claims on an attention still more general than what it already has obtained.

How signally useful would be those of the clergy, and of our country-gentlemen, who should imitate Mr. Poole's example! We are astonished, mortified and grieved, that men of wealth and leisure and education, men too, who profess a belief in the Christian religion, are so careless of the mental improvement of the children of their less affluent parishioners and neighbours. Hostility to the instruction of the great body of the people, is not, it would seem, quite so common among us as it was a few years since. Many however of those who

* *Mon. Repos.* vol. iii. 538.

avow themselves its friends, should be urged to more active efforts in its behalf. There is scarcely a village in which an *Emmore school* might not be seen, if persons of property, influence and talents, would but apply them to this object.

Intellectual and religious education, may be intrusted with most safety and advantage to the voluntary exertions of individuals; to their wisdom, experience and zeal. This remark forces itself on us, in consequence of our being made acquainted with the *Village School Improved*: and the correctness of it receives an illustration from numerous facts. What Mr. Poole has done, other intelligent and public-spirited and able men may also execute. Of the legislator all which we can justly and prudently ask is that he will place no obstacles in the way of "national instruction": * the *productive or creative power* by which "the dormant seeds of genius and virtue" are vivified, belongs not to him!

ART. II.—ΑΙΡΕΣΕΩΝ ΑΝΑΣΤΑ-

ΣΙΣ: or, *A New Way of deciding Old Controversies.* By Basanistes. 3rd ed. enlarged. 8vo. pp. 246. Johnson and Co. 1815.

BASANISTES is said to be a clergyman of the Established Church. His "New Way" is an attempt to explode the doctrines of the Trinity, and the divinity of Christ, by shewing that the arguments usually brought forward on their behalf, may be applied with equal fairness and success to the most absurd and ridiculous doctrines, such for instance as the divinity of Moses, and, by the addition of him to the godhead, the *Quaternity* of persons in the divine nature.

This is not altogether a "New Way"; it is more properly *Αἰρέσεων αναστάσις*, the revival of an old argument, or rather joke. The first suggestion of it was made in the first volume of the Unitarian Tracts, 4to. printed in the year 1691, in a paper, entitled "Some notes taken from Mr. Biddle's mouth whilst he was in Newgate." The argument is followed through a page and a half, with the following pertinent introduction: "As

* Supplement to the 4th and 5th ed. of the *Encyclop. Brit.* vol. 1, p. 1. First Diss. p. 58.

for the business of Attribution, when men argue that Christ is God, because what is attributed to God in one place, is attributed unto Christ in another, this arguing is very fallacious; for according to that (though the usual way of proving when men speak of Christ,) Moses, as a man, will also be God; because what is attributed to God in one place, is attributed to Moses in another."—The argument was taken up and enlarged in an *Appendix* to "Six more Letters to Granville Sharpe, Esq. on his Remarks upon the Uses of the Article in the Greek Testament. By Gregory Blunt, Esq." an 8vo. pamphlet of great learning and wit, published in the year 1803. The Appendix is entitled, "Table of Evidences of the Divinity of Moses," constructed on the plan of Mr. Sharp's "Table of Evidences of Christ's Divinity," "in order to shew him the *validity* of this mode of arguing by inference and deduction, from detached passages and figurative expressions."—*Basanistes* has spread out the argument into the volume before us, and quite exhausted it. The *reductio ad absurdum*, the design of which is to prove an adversary's principles false, by shewing that they necessarily lead to a conclusion, which in itself is confessedly a false proposition, was never more complete. Sometimes, indeed, the author pushes his reasonings to an extreme which startles the reader; but, whatever may be thought or felt concerning particular passages, the work, considered as a whole, shews that the popular and most approved reasonings on the subject of the divinity of Christ and the Trinity, are certainly false, because they prove infinitely too much. This is the answer to the question of *Culano?* which every one asks on taking up the work.

The allowableness of ridicule on sacred subjects is a problem of difficult solution. On the one side, there is danger of breaking up those habits of reverence for certain names and things which are the safeguard of religion; on the other, there is an impossibility of forbearing laughter at downright absurdity and nonsense. We generally determine the matter according to our prejudices and party-interests. Every man uses ridicule, as he does reason, when he supposes that it makes for his own creed; but every man depre-

ates it as far as it spoils some favorite notion. The Roman Catholic laughs at Luther's dogmas on the subject of predestination; the Protestant makes merry with the Roman Catholic's breaden God: the mirth is to one party, of the nature of argument, to the other, of the nature of blasphemy. Both parties arraign the Unitarians as impious when they presume to be witty upon the Trinity. There appears however to be no fairness in Trinitarians having one law for themselves, and imposing another law upon Unitarians. If the grave *Tillotson* be allowed, in that grave thing, a Sermon, to sport with the doctrine of Transubstantiation, why should not *Basanistes* make equally free with the doctrine of the Trinity, which he considers no less absurd and ridiculous? The breach of charity is as great in the former case as in the latter; for the pious Catholic is as much shocked at *Tillotson*, as the pious Trinitarian is at *Basanistes*.—It must be conceded then, we apprehend, that the right and wrong in this case depend upon the manner of the writer. A good Christian will not suffer even wit to transport him beyond the bounds of modesty, and to hurry him into a transgression of that respect which he owes to religion in every form: he will certainly reckon a laugh bought at too high a price, if it be at the expence of truth and charity. *Ea qua dicit vir bonus, omnia salvā dignitate et verecundia dicet: nimium enim risus pretium est, si probitatis impendio constat.*

How far *Basanistes* has conformed to this rhetorical canon, we may even say this law of Christian morals, must be left to the reader's determination. The argument is, we confess, less agreeable to our own taste, than to that of some of our friends, whose judgment and moral sense we always respect; but we are ready to acknowledge that our author has handled it like a master, and that they who can enjoy his humour, without any checks from old habits of feeling, have here a rich treat. *Basanistes*, true to his assumed name, has put orthodoxy to the rack, and extorted some odd and not very creditable confessions. Abstracted from the general argument, there are many passages in the work which cannot fail to be admired for judicious criticism or powerful rea-

soning. We subjoin one passage, (a note in the *Additional Preface to the third edition*, p. xxix—xxxii,) relating to Dr. Magee's work on the Atonement, as a specimen of the writer's talents and style:—

"The Author confesses that he had not paid much attention to the doctrine of the atonement, and that he was rather partial to it, on Arian principles, until he read the celebrated work of Doctor Magee upon this subject. From the perusal of this very work he began to suspect that this doctrine is altogether groundless; and he now thinks that the only way in which the sacrifice of Christ removes the sins of men, is by supplying a powerful motive to repentance and good works. Every kind of argument is attempted by the Doctor, except the 'argumentum ad judicium:' and throughout the whole of his work may be seen the dexterity of the determined advocate, whose object is victory more than truth. He makes a great parade of logical precision, the whole of which may be passed over, as none of it applies to the main question; and he has himself so little confidence in it, that he prepares his readers for his doctrine, by praising a 'reverence for the mysterious sublimities of religion:' and he asserts, after much declamation—'assuredly, if our pride of understanding, and self-sufficiency of reason are not made to prostrate themselves before the awfully mysterious truths of revelation, we want the essence of Christianity.' This is precisely the language of Romantics when they defend transubstantiation; and it will always be adopted by men who dread any rational test, and propagate their faith by spiritual tyranny. Such are the men, and not those whom the Doctor somewhere describes, who press the figurative language of scripture into their service as literal truth, and represent the literal truth as figurative. The Doctor admits that there is no discoverable connexion between the sacrifice of Christ, as he understands it, and the forgiveness of sins. He has also failed to shew, if he had any such intention, that there is a discoverable connexion between the forgiveness of sins and faith, in the atonement; or that this faith is declared in scripture to be any condition or token of forgiveness. By this singularly cautious management, he certainly avoids many absurd consequences with which the Calvinists are pressed, and to which they have never given a satisfactory reply; but, at the same time, his greatest admirers must admit, that he proposes no more advantage to mankind from the success of his labours, and the decision of

the abstract question, than if he were to ascertain our Lord's stature, or the colour of his hair. It appears now that he has exerted his utmost talents, for a series of years, with much bitterness of language, upon a subject which he allows to be altogether speculative---unconnected with morality, or with our duty in any shape. As if he were aware of this objection, he sets up "humility" as "the soul and substance of all Christian virtue." What he means by it may be accurately known from his observation that a "reverence for the mysterious sublimities of religion teaches humility," and from his description already quoted of "the essence of Christianity." This species of humility he enjoys and recommends, in common with the most haughty advocates for spiritual tyranny; who place the utmost perfection of a Christian in his repeating these words, with most humble devotion,—"I renounce the evidence of my senses, and all human understanding." If Christ had been *meek and lowly*, in their sense of the word humility, he would have been perfectly obsequious to the Jewish priests and rulers, and Christianity would have died with him; and if the humility which he admires prevailed universally, priests alone would reign, and be as gods on the earth. No, the humility which is uppermost in his mind, is not charity, nor sober thoughts of our works and situation, nor any Christian virtue; but it is an implicit acquiescence with him in these senseless opinions, that man has no power to do or to will any thing which is pleasing in the sight of God, but that the blood of God Almighty washes away, in a literal sense, the sins of those men who rely on that alone. With these right humble notions in his head, a man may live in the breach of all the commandments, and yet be flattered by the Doctor that he has "the soul and substance of all Christian virtue," and "the essence of Christianity." To favour the same notions he has produced a string of texts, relating to the sacrifice of Christ, the true meaning of which the reader may learn by the following experiment: Let him try how they will all bear to be explained according to the two opposite suppositions of a figurative and a literal sense. On the first supposition, the meaning is abundantly supported by parallel figurative language; and the Doctor himself must admit that all these passages contain nothing but truth, are replete with beauty and harmony, and are free from difficulties and absurdities. On the other supposition, the candid and judicious reader will find, that the entire New Testament is at variance with itself; that it states different exclusive grounds

of our acceptance with God, and that, for no apparent object, it teaches the most unnatural and monstrous doctrines. The Doctor says, that no one can point out any congruity in the measure of a literal sacrifice; and he contends for this sense, solely because it suits his prejudices or inclinations, that we should submit our reason, implicitly, to the literal meaning of scripture, upon this particular subject. When we are thus called on to put out the light of reason, which is the first revelation from God, we may fairly presume that it is not for the purpose of substituting the undoubted revelation of the gospel, but some manifest perversion of it. Upon what principle can he blame or refute those who profess to renounce their reason and senses, in order that they may understand literally these words of our Lord---*this is my body?* It will farther appear to the reader, who will make the experiment here recommended, that the notion of the literal sacrifice of Christ to appease the infinite wrath of another person, implies or supposes the doctrine of a Deity strangely compounded of different persons, with opposite dispositions, one of whom became and remains incarnate; a doctrine which no reflecting man can believe, though there are many violent advocates for it. Will not the most steadfast of the orthodox be offended, if the question be put to him, whether he really believes this doctrine? and will he not apologize for his faith by under-statements and appeals to mystery? Dr. Magee wishes to rank among the most zealous of the orthodox; yet he exposes his orthodoxy with such caution, that it is plain he is ashamed to confess that his God is composed of three persons. If he does believe this doctrine, would it not be incumbent on him to shew the reason why two-thirds of his God should be refused an infinite atonement for the sins of men? He was aware of this objection, and from his silence we may conclude he was unable to answer it. But the truth is, he no more believes there are three persons in Almighty God, than the generality of Romish priests believe they can re-produce their Maker; and his belief in the atonement, so far at least as it depends on this idolatrous notion of three persons, is, after all, nothing more than the belief of a partisan, whose views are confined to this world. He will probably have his reward."

ART. III.—*The History and Antiquities of Dissenting Churches, &c.*

[Continued from p. 239.]

THE "English Presbyterian" congregation in Poor Jewry Lane,

now extinct, was distinguished by a succession of able ministers, of whom the following is a list: Timothy Cruso, M.A. Francis Fuller, M.A. William Harris, D.D. Samuel Rosewell, John Billingsley, Samuel Harvey, Nathaniel Lardner, D.D. George Benson, D.D. Ebenezer Radcliffe, Richard Price, D.D. John Calder, D.D.

Timothy Cruso, of whom a handsome portrait is given, was a learned, able and faithful Dissenting pastor. Our historian having indulged a conjecture (p. 57) that "he spent some time as chaplain or tutor in a private family, a very usual practice for young ministers at that time," remarks very truly that "the Dissenters have derived no advantage by (from) discontinuing so laudable a custom." At the time when students leave their academies they are commonly too young to undertake the pastoral office; and by being hurried at once into the duties of a laborious profession and the cares of life, they are in great danger of dropping or at least of becoming irregular in their studies.

Francis Fuller was the son of "Mr. John Fuller, a pious and eminent minister in London, who was ejected in 1662, from St. Martin's, Ironmonger Lane," and brother to Dr. Thomas and Dr. Samuel Fuller, also eminent scholars and preachers, who conformed at the Restoration. This family was celebrated for facetiousness. Jere. White, one of Oliver Cromwell's chaplains, was the friend of Francis Fuller, and preached his funeral sermon, which was afterwards published.

A full account is given (pp. 66—75), with a pleasing portrait, of *Dr. William Harris*. He was an author of some note in his day, but none of his works have maintained their ground in public estimation. His name will be preserved, however, as one of the continuators of Matthew Henry's *Exposition*: he drew up the *Commentary* upon the Epistles to the Philippians and Colossians. He made an extensive collection of books, which he bequeathed to Dr. Williams's Library, in Red Cross Street, where there is preserved a very fine painting of him. It is to his honour that he was one of those that resisted subscription to articles, at the Salters' Hall Synod, in 1719.

Here Mr. Wilson introduces a short notice of another Dissenting minister

of the same name, which we shall extract:

"Besides the above Dr. William Harris, there was another writer of the same name, also a Dissenting minister, and a celebrated historian. The latter was a native of Salisbury, and received his academical learning under Mr. Grove and Dr. Amory, at Taunton. At that period, he was remarkable for pregnant parts and a love of books. He began to preach when very young—it is apprehended, before he was nineteen years of age. His first settlement was with a dissenting congregation at St. Loo, in Cornwall. From thence he removed to the city of Wells, where he was ordained April 15, 1741. Mr. Samuel Billingsley, of Ashwick, and Dr. Amory, of Taunton, assisted on the occasion. Mr. Harris did not continue many years at Wells; but, on marrying Miss Bovet, of Honiton, he removed to that town, to reside with two uncles of that lady, and preached the remainder of his life to a small society at Luppit, in the neighbourhood. In September 1765, the University of Glasgow conferred upon him the degree of Doctor of Divinity, through the interest of his friend, the late Thomas Hollis, Esq.

"Dr. Harris's first essay in the walk of literature, in which he afterwards made a distinguished figure, was the *Life of Hugh Peters*, after the manner of Bayle. In 1753, he published 'An historical and critical Account of the Life and Writings of James I.' upon the model of the fore-mentioned writer, drawn from state papers and original documents. This was followed in 1758, by the *Life of Charles I.* upon the same plan. These publications attracted the notice, and secured him the friendship, of the munificent Mr. Thomas Hollis, who, from time to time, assisted him with many valuable books and papers for the furtherance of his design. In the year 1762, he gave to the public, the *Life of Oliver Cromwell*, in one large volume octavo; and in 1766, the *Life of Charles II.* in two volumes octavo. Both were executed in the same manner, and gained the author increasing reputation. The characteristic qualities of Dr. Harris as an historian, are diligence in collecting materials; exact fidelity in quoting authorities; impartiality in stating facts; and an ardent zeal for civil and religious liberty. It has been justly observed, that while Echard, Hume and Smollet [Smollett], and other writers of their stamp, composed their histories for the use of kings, or rather tyrants, to instruct them how to rule at pleasure; Rapin, Harris, Wilson, Osborne, &c. wrote for the use of the

people, to show them that they could claim an equal protection in their privileges and liberties, by a right anterior to the authority conferred upon kings.* Dr. Harris adopted the manner of Bayle, as it gave him an opportunity to enter into disquisitions, and to indulge reflections in the notes, which, in the text, would have interrupted the narrative. His abilities and merits as an historian, introduced him to an acquaintance and correspondence with some of the most eminent characters of his day; as Lord Orford, Archdeacon Blackburn [Blackburne], Dr. Birch, Mrs. Macauley, Dr. Mayhew of Boston, Mr. Theophilus Lindsey, &c. Besides the foregoing works, it is conjectured that he was the author of a tract, without his name, in answer to 'An Essay on Establishments in Religion,' which passed as the work of Mr. Rotherham, but was suspected to have been dictated, or at least revised, by Archbishop Secker. He was, likewise, the editor of a volume of Sermons, by the late Mr. William West, of Exeter. An ill state of health, brought on by nocturnal studies, when the mornings had been spent in relaxation, and converse with neighbouring friends, impeded his application to further historical investigations, and terminated his life, on February 4, 1770, when he was only 50 years of age. *Monthly Magazine for August, 1800.* Pp. 75—77. Note.

Samuel Rosewell was the son of the celebrated Thomas Rosewell who was tried for high treason before Judge Jeffries, and found guilty, but whose condemnation was so palpably iniquitous, that even in those base times the capital part of the sentence was remitted.

John Billingsley was one of the non-subscribers at Salters' Hall.

Samuel Harvey died young, but not before he had excited amongst his friends the liveliest expectation of his future usefulness in the church. The following epitaph was composed in honour of him, by his friend Dr. Watts:

"Here lie the ruins of a lowly tent,
Where the seraphic soul of Harvey spent
Its mortal years. How did his genius
shine
Like heaven's bright envoy clad in powers
divine!
When from his lips the grace or vengeance
broke,
'Twas majesty in arms, 'twas melting mer-
cy spoke.

* "Memoirs of Thomas Hollis, Esq. vol. i. p. 210."

What worlds of worth lay crowded in the
breast!
Too strait the mansion for th' illustrious
guest!
Zeal, like a flame, shot from the realms
of day,
Aids the slow fever to consume the clay,
And bears the saint up through the stony
road
Triumphant: so Elijah went to God.
What happy prophet shall his mantle find,
Heir to the double portion of his mind?"

ART. IV.—*Observations on the State and Changes in the Presbyterian Societies of England during the last half Century.* Also, on the Manufactures of Great Britain, which have been for the most part established and supported by the Protestant Dissenters. Tending to illustrate the Importance of Religious Liberty and Free Inquiry to the Welfare and Prosperity of a People: preceded by a Sermon on the Death of the Rev. Dr. Joshua Toulmin, in which his Character as a Member of Civil Society is attempted to be improved. By Israel Worsley. 12mo. pp. 134. Longman and Co. 3s. 1816.

FROM Mr. Worsley's Funeral Sermon we have already extracted a passage of some length, [M. Repos. xi. 194—198] containing a description of the Public Character of the late truly reverend Dr. Toulmin. But the Sermon is the least portion of the work: the *Addenda* are very copious, and relate to subjects of deep interest, which are well stated in the title-page.

Mr. Worsley is a zealous nonconformist. He makes his boast of principles which some that hold them are disposed to hide. He puts in a large claim for his denomination with respect to patriotic services. Few readers will we think condemn him as presumptuous. However it may be explained, it is a fact that the Protestant Dissenters have been for a century and a half a very active part of the population of England. The detail here given of their labours and improvements will surprise such as are not familiar with their history. Whilst Mr. Worsley renders honour to Protestant Dissenters, he freely exposes their defects. He is the friend of Dissent, but more the friend of Truth and Liberty.

In reading this amusing and instructive little work, we could not help regarding it as the ground-work of a

History of Nonconformists, more comprehensive, more minute and therefore more instructive than has yet been contemplated: in such a history, all that is here stated of their ability and enterprise in trade should have a place, together with much more that could be stated, but the work should likewise embrace their literary labours, their political influence and the weight of their character on public manners. We recommend this thought to Mr. Worsley's notice. He has our thanks for his present performance, and will, we are persuaded, receive the same from our readers.

ART. V.—*A Second Letter to the Bishop of St. David's.* By A Lay Seeder. 8vo. pp. 36. Hunter. 1816.

AN account of the Lay Seeder's First Letter was given in our last volume [x. 373—375];* the Second Letter is written with the same ability, and in the same temper, fearless but not uncandid.

If the bishop be not too old in prejudice and bigotry to be a learner, the Lay Seeder may teach him both scriptural divinity and good manners. The following passage is a fair specimen of the Letter, which exhibits internal evidence of coming from a pen not wholly strange to our readers:

"The interpretations, on which your Lordship's acquiescence in the doctrines of the Church of England is founded, appear to me repugnant to the general sense of scripture, and altogether insufficient to support the scheme. The more I examine the subject, and I have not failed as you suppose in due enquiry, the more firmly am I fixed in the ground of my reluctant, but strictly conscientious secession from that Church. But why, my Lord, in matters of opinion, should you require the interference of a *penal law*? Why should I be condemned to *imprisonment* and *disqualification*; because, finding no satisfactory solution of the difficulties which surround contested doctrines, I confine my assent to those only, which are clearly and explicitly revealed? How is society injured by my conduct; how is it benefited by your own? The honours and emoluments of your pro-

fession have rewarded your Lordship's adherence to the established system: let those honours and emoluments content you: enjoy your own *opinions in peace and affluence*; but presume not to infringe the sacred rights of conscience, and cease to invoke the aid of those *disgraceful statutes*, which the unanimous voice of the legislature has repealed." Pp. 6, 7.

ART. VI.—*Morning Meditations for every Lord's Day in the Year.* To which are added, *Twelve Sacramental Meditations.* By Josiah Townsend, Minister of the Gospel. 12mo. pp. 72. Baldwin and Co. 2s. boards. 1815.

THIS is a laudable attempt to supply that want of devotional books which is so much felt amongst Unitarians. The "Meditations" occupy a page each, and conclude with one or more suitable verses from well-known hymns. Controversy is properly lost sight of in the work, which is a good companion for *Tremlett's Reflections*, and together with those little volumes, will be acceptable to such Christians as observe the duties of the closet, and are intent upon the acquirement of a devotional spirit.

We observe with pleasure that Mr. Townsend is preparing for the press, "Meditations for every Day in the Year, on different Texts of Scripture, selected and arranged so as to comprise a System of Religious Truth and Duty."

ART. VII.—*An Essay on Miracles.* In Two Parts. Pt. I. Observations on Miracles in general. Pt. II. On the Credibility of the Miracles of Jesus and his Apostles. By R. Wright. 12mo. pp. 24. Eaton. 6d. 1816.

NONE of Mr. Wright's judicious and valuable Tracts appear to us to promise more advantage to his readers than this. It does not aspire to the praise of originality, but it condenses and simplifies the arguments of the best writers on the subject. Mr. Wright justly contends that a miracle is not a violation of the laws of nature; he defines it "an effect produced independently of the laws of nature, without the use of natural means, by the power of God." Is not a miracle, a prophecy instantly fulfilled, of an event out of the ordinary course of nature, and not to be foreseen by human sagacity?

* The article, with the exception of the conclusion of the last paragraph, was written by our respected friend, the late Dr. Toulmin, the loss of whose valuable communications we sensibly feel.

ART. VIII.—*An Essay on the Universal Restoration*: tending to shew that the Final Happiness of all Men is a Doctrine of Divine Revelation. By Richard Wright. 12mo. pp. 24. 6d. Eaton. 1816.

THIS Essay is divided into six sections, which are thus headed: The Promise to Abraham—Passages in the Old Testament—The Universal Restoration a Doctrine of the Gospel—The Apostle Paul an Universalist—The Universal Restoration a Doctrine according to Godliness—An Address to Universalists.

Section IV. entitled, “The Apostle Paul an Universalist,” is perhaps the best part of the argument, though the whole demands the attention of such as believe, we wish we could say *fear*, that Almighty God will torture some of his children for ever, or by torture reduce them to nothing.

ART. IX.—*The Subserviency of Free Inquiry and Religious Knowledge, among the lower Classes of Society, to the Prosperity and Permanence of a State*: attempted to be shewn in a Discourse, delivered before the Unitarian Society for promoting Christian Knowledge, at Essex Street Chapel, on Friday, March 29, 1816. By the Rev. J. Joyce. 8vo. pp. 40. Hunter. 1816.

OUR reporter (p. 246) has already given the character of this Sermon from the Journal of the Unitarian Society: and though we think that it would for the most part have been heard with much interest before many other Societies, as well as this,* we cannot withhold our testimony of unqualified approbation to its bold and at the same time benevolent spirit, and to the unreserved declaration which it makes of the great principles of Christian truth.

* The Unitarian Society has a benevolent and charitable object in view, but can scarcely be considered as a *Benevolent* or *Charitable Society*: much less, we apprehend, can it be regarded as established for the benefit of “*the lower Classes of Society*.” Were the Sermon less excellent we should not suggest these doubts, which, however, scarcely affect its worth.

With a too faithful pencil, Mr. Joyce paints the unhappy condition of the poor. In one short sentence he points out a mass of wretchedness—*The voice of the poor man for peace is never heard by those who make war*. Until that voice is obeyed by legislatures and courts, little will have been done for the prevention or abatement of national misery.

In the conclusion of the Sermon, the preacher draws an animated sketch of the history and purposes of the Unitarian Society, and states briefly but forcibly some arguments on behalf of Unitarianism. The following observation is of great weight:

“The word *Trinity* is of human origin, and no degree of sanctity has been, it may be presumed, at any time attached to it.---The name of Almighty God is guarded in the Holy Scriptures by the most awful sanctions.---Now if there had been a Trinity of persons, and if that Trinity had included all the perfections of the Deity himself, one might have supposed that the name would have been guarded by equally solemn sanctions. So far from it, it is used in all sorts of connexions, and no one feels shocked at the profanation. In our own country we have Trinity colleges, Trinity churches, Trinity corporations, Trinity squares and Trinity lanes:---Now can it be believed for a moment that the word could have been so used, had it been originally meant to designate the attributes of Almighty God? Who would not be shocked---who could endure to hear the awful name of God attached to places of this kind and used for such purposes!” Pp. 28, 29.

ART. X.—*The final Prevalence of Unitarianism a Rational Expectation*. A Discourse delivered at Palgrave, Dec. 19, 1815. By John Fullagar. 8vo. pp. 60. Eaton.

MR FULLAGAR, who has been for some years the active Secretary of the Southern Unitarian Society, has undertaken the pastoral office at Palgrave, in Suffolk, and this is his Inaugural Sermon. He lays down several weighty reasons for the expectation expressed in the title-page, and endeavours to explain why the expectation has not yet been realized. The Sermon is followed by several pages of interesting Notes.

POETRY.

A TRIBUTE

To the Memory of Joseph Fox.

And is thy course of earthly glory past,
And still that glowing pulse that throb'd
too fast?

Has eager death, in unrelenting haste,
His glorious prize, with trembling joy, embrac'd,
As jealous of those never-resting pow'r's
That liv'd whole years when others reckon
hours?
Sunk is that strength no adverse pow'r
could bow,
And cold that heart that never froze till
now?

Yet if there be in nature's ebb and
flow,
Ought that no dimness and no change can
know;
If impulse high the conscious bosom
thrill,
With ought of heav'n that death can never
chill;
If energy there be whose vestal fire
Lights ages on when mortal pow'r's ex-
pire—
Farewell the plaintive notes of fond re-
gret,
Thy spirit walks in deathless grandeur
yet;
Nor to the skies alone new gladness gives,
But still on earth in holiest freshness
lives;
Wakes up the tend'rest joys that youth
beguile,
And glows and brightens in the infant's
smile.

See, while thy ashes scarce unconscious
burn,
Angelic mourners gather round thy urn;
There silent kneel in childhood's holiest
mood,
The deepest bliss of opening gratitude;
Their hands, in thankful joy, together
prest—
The rapture-breathing sigh, the heaving
breast;
Smiles lighted up with bliss thy deeds
have lent,
Shall be thy everlasting monument:
In eyes that beam of heav'n is writ thy
fame,
In infant's lisnings sacred is thy name;
And mounting hopes that gen'rous souls
employ,
Make thy renown immortal in their joy.
For thee are cheeks, by earth uninjur'd,
wet,
The light of heav'n is round thy mourners
yet;

So cherub-like they bend around thy
tomb,
Time scarcely throws his shadow on their
bloom,
Stops his own fatal ravage to condemn,
And rests upon his scythe to gaze on
them.

Methinks in some sweet ev'n'g's hol-
iest calm,
When every sinking breeze is charg'd
with balm,
Some youth, with genius dawning o'er his
cheek,
To think of thee his best-lov'd path shall
seek,
And 'neath some jagged oak's eternal
shade,
In holy dream of things unearthly laid,
Hear angel voices whispering from on
high,
And trace bright visions in the Western
sky;
Till borne upon ethereal clouds he roam,
To catch a glimpse of thy immortal home.
Then, when with joy the pulse of life is
still,
Thy deeds his heart with impulse high
shall thrill,
Light there a flame through life's dark
scenes to burn,
And with mild radiance settle on his urn.

Forgive this humble off'ring to thy
bier,
An honest boon; though no "melodious
tear;"*
But hands yet rude shall weave thee
greener bays,
And harps yet silent give thee worthier
praise:
Harps, in sweet vales no British steps have
trod,
Wak'd when across them sweeps the breath
of God—
When heav'ly truths spontaneous notes
inspire,
Like morning rays on Memnon's sacred
lyre!
Then on each breathing of the joyous air,
Thy name shall mingle with the Indian's
pray'r;
Oft with the song of praise to heav'n pre-
ferr'd,
In strains like those which Bethle'm's shep-
herds heard.

T. N. T.

Ode to Solitude.

Far from ambition's selfish train,
Where avarice rules the busy day,

• Lycidas.

And patient folly "hugs his chain,"*
 Enslav'd by custom's ruthless sway,
 Lead me, calm spirit, to some still retreat,
 Where silence shares with thee the bloom-
 ing mead,
 Save when at distance heard in cadence
 sweet,
 The village minstrel tunes his simple reed;
 There free from cares, from jarring pas-
 sions free,
 Oft may I strike the lyre, sweet Solitude,
 to thee.

When orient morn in blushing pride,
 Profusely sheds the glist'ning dew,
 Oft let me climb the mountain's side,
 And raptur'd mark the varied view.
 When noon directs on earth his parching
 ray,
 Then let me find the cool, the peaceful
 shade,
 Form'd by embow'ring oaks, in firm ar-
 ray,
 O'er sooe small stream that rustles through
 the glade.
 Thither let fancy lead her magic hand,
 And o'er my senses wave her soul-in-
 trancing wand.

† But when at eve the curfew's knell
 Winds slowly through the dusky grove,
 Pensive I'll seek the rural cell,
 Or 'midst the gloom in silence rove:
 And when from village spire the solemn
 toll
 Yields its sad tribute to the breathless
 clay,
 As calm reflection steals upon my soul,
 The tear unmark'd shall take its silent
 way;
 And mournaful oft I'll cull the violet's
 bloom,
 Leave the sad, soothing sigh, and dress
 the clay-cold tomb.

When midnight spreads her blackest
 robe,
 And shrouds in sullen mists the sky,
 When terror rules the silent globe,
 And phantoms mock the fearful eye;
 Parent of All! whose voice the winds
 obey,
 The raving ocean, and the black'ning
 storm,
 Yet stoop'st to guide the sparrow on his
 way,
 And shed'st thy mercy on the struggling
 worm—
 To thee, great God, to thee my voice I'll
 raise,
 Trembling I'll strike the lyre, and hymn
 thy boundless praise.

W. A.

Anticipations.

When shall the bell toll over me;
 When shall the green sod cover me;
 Peace dry the eyelids that weep;
 Sunshine play over the dreary one,
 Slumber and rest bless the weary one,
 Low on earth's bosom asleep?

Say, shall a tear softly falling there;
 Say, shall a mem'ry recalling there
 Thoughts of the pilgrim at rest;
 (Visions of fancy still cherishing)
 Visit the spot where lies perishing

Nature's fond child on her breast?
 And in the great desolation day,
 (Heaven and earth's new creation day,)†
 Calm 'midst the wreck—shall my eye,
 Fix'd on my God, and discovering
 Pardon and mercy there hovering,
 Find welcome in happier skies?

A.

Soliloquy of Alphonso IV. of Portugal.
TRANSLATION.

Proud sceptre! thou art bright and beau-
 tiful
 To those who know thee not;—but he
 who knows
 The curses hanging round thy treacherous
 form,
 Rather than lift thee from the damned dust
 Which gave thee being, with a soul of
 scorn
 Would spurn thee, trample thee indig-
 nantly.
 Dazzling, delusive, gaudy, gilded toy!
 But earth at best—and heaviest, duldest
 earth!
 O blissful life of the poor labourer,
 Sheltered in his cottage from the thorns
 of fate,
 The cares, the tumults of proud royalty!
 Who less a king than he who kingdoms
 rules!

And is *this* state, and is *this* dignity
 Whose glare *all* covet, but whose misery
 But few can tell?—A pompous servitude!
 A wearying, watchful toil, misnamed re-
 pose!
 He is a monarch (such an one as he
 A court's wide circuit never held) who
 lives
 Passionless,—free from hope, desire or
 fear;
 Whose hours (O blissful hours!) glide
 softly on,
 Lucid and lovely. O for hours like these
 What *years* of kingly pomp my soul would
 give!
 Kings *must* be leagued with vice; they
 hate, they fear,
 But cannot, dare not punish! Kings can
 feel,
 And reign, and weep too! Where's the
 suffering slave
 More captive than a king?

A.

* Gray.

† This idea and the last in the preceding stanza are taken from the "Pense-
rœuse" of Milton.

A.

* Revelation xxi.

OBITUARY.

Short Sketch of the Character of the late Mr. Joseph Fox.

SIR,

It would give me great pleasure could I communicate to you a satisfactory account of the life of Mr. JOSEPH FOX, which I am persuaded would be interesting to your readers. My acquaintance with him was too short to enable me to state any facts respecting him with which they are not generally acquainted. But there are some deeds which speak for themselves, which require no minute acquaintance to recommend them, and which all ages and capacities may estimate. In such as these Mr. Fox's memory is sure to survive. The single fact, indeed, that in the infancy of the British System of Education, at the critical moment when it was on the point of expiring, he advanced nearly the whole of his property to save it, is, I fondly hope, enough to preserve his name in undying remembrance. When we reflect that this sacrifice was made in the commencement of life; on the eve of settling in the world; and that he had no other resource than the profits of a laborious profession, we shall be incited to believe that it will be blessed by generations yet unborn, when the trophies of ambition and bloodshed are forgotten.

But Mr. Fox was not content with this single act of beneficence. During the remainder of his life he gave unceasing attention to the advancement of his favourite object. His toils were restless and unceasing. As his success in his profession increased, he seemed even more ready to resign himself to the good work he had undertaken, and to forego the bright prospects which opened around him. And though the education of the poor, unmixed with bigotry, was the aim at which his efforts were chiefly directed, a multitude of other schemes for the welfare of his fellow creatures perpetually roused him to fresh exertions. Many of these proved abortive, perhaps from the excess of zeal with which they were pursued. But he was never for a moment appalled; with wonderful elasticity of mind he passed from one generous plan to another, starting up with new energy from every defeat, and deriving fresh spirit from the difficulties of his aspiring career. His life was a perpetual contest—a ceaseless warfare with bigotry which knew no pause, and never suffered him to rest on his arms. It was the ruling passion of his soul to be useful. One

might almost term him a knight-errant in the cause of universal good. No corruption was too high for his attack, no individual too low for his sympathy. He would have been another Clarkson had there been another slave trade to abolish. Like that great benefactor of his species he was by no means possessed of extraordinary talents, except in the line of his profession. It was the energy of his soul that distinguished him from ordinary men. He appeared to have no ambition for personal fame—no desire for making speeches or obtaining applause—but forgot himself in his cause, and was contented to be known only by the blessings he shed around him. The enthusiasm of benevolence kindled a sacred flame within him, supplying the place of the loftiest intellectual faculties. And the honour with which he will hereafter shine in the annals of human improvement will afford an able proof of what the simple energy of virtue is capable of achieving.

The religious opinions of Mr. Fox were, in general, what is termed orthodox. But he was a man whom no sect could claim as its own. He never gave up to party “what was meant for mankind.” His enthusiasm operated on his sentiments as genius influences all with which it is connected—it threw a peculiar tint over them, softening their asperities and bringing them all into a certain keeping and harmony, as imagination lends its loveliness to the passions over which it broods and leaves its light wherever it lingers. The abuses of the Evangelical world met with no indulgence from him, nor were the virtues and charities of the heterodox for a moment forgotten. He associated with men of all denominations to work out his holy purposes: and the Missionary Society through all its hierarchies trembled before him.

On the great cause with which his name will for ever be associated, I forbear to dwell. At the term Universal Education such a crowd of blessings rush over the heart, that one is more disposed to enjoy their delicious confusion, than to analyse or to display them. It was the enthusiasm of Mr. Fox which so intimately connected him with that immortal cause; that enthusiasm which is the spring of every thing truly great; which can elevate ordinary beings to the level of genius, and attire man in a brightness not his own.

I venture to add a few lines as an humble tribute to the memory of my

friend.* I am sorry they are not more worthy of him whom they attempt to celebrate. For I can never forget that I first knew him by his kind attentions to me when at school; and those I regard as among the most sacred claims upon gratitude.

T. N. T.

Temple, 16th May, 1816.

On Wednesday the 10th of April, 1816, died at his house in Chichester, in the 43d year of his age, THOMAS PETTER POWELL, M. D. He was the second son of an eminent surgeon at Smarden, in Kent, and was born there on the 30th of July, 1773. When seven years old he was sent to a day school in that town, where, under the superintendance of his father, he made some progress in the Latin grammar. At the age of ten he was placed under the tuition of the Rev. Mr. Cherry, of Maidstone. At thirteen he was removed to the King's School at Canterbury, but was not put on the foundation. In this ancient and respectable seminary he remained four years; and his proficiency was such as to render him a favourite of the learned master, the Rev. Dr. Naylor, and to enable him to read with facility and pleasure the Greek tragic poets. Leaving the King's School he returned to Smarden, and, under his father's roof, was initiated in the rudiments of his future profession, his leisure hours being devoted to keeping up and improving his classical attainments. In the year 1792, he entered on his medical studies at Edinburgh, and prosecuted them with singular diligence and success. His respected preceptor, Professor Duncan, sen. promoted him to the honourable and advantageous office of *clinical clerk*; and, in the last year of his academical course, the *Royal Physical Society* elected him one of their presidents. In 1795, he took his degree of *Doctor of Physic*, having chosen for the subject of his *thesis* the disease called *acute Hydrocephalus*; and this difficult topic he treated with much skill and discrimination. Having thoroughly availed himself of all the advantages afforded by his residence at Edinburgh, he passed one winter in attendance on the lectures and medical and chirurgical practice of *Guy's* and *St. Thomas's* Hospitals, and in 1796 entered into partnership with his father. In December, 1797, he married Miss Wooldridge, of Chichester, a young lady whose personal and mental qualifications fully justified his choice. In 1801, he quitted Smarden, and fixed himself at Northiam, a large and populous village near the eastern extremity of Sussex. Here he resided more than twelve years, dividing his time between

the labours and harassing duties of his calling, the care of a fast increasing family, and very assiduous application to study both professional and general. At length, finding his extensive practice as a medical surgeon and accoucheur too fatiguing, he removed in the beginning of the year 1814, to Chichester, with the purpose of confining himself to that department for which both his acquirements and his professional rank so well fitted him. In that city he hoped, with less emolument, to find more ease, more opportunity to study, and the enjoyment of more varied and desirable society. But Providence, doubtless for the wisest and kindest ends, often seems fit to disappoint the most reasonable expectations of man. Although in his youth Dr. Powell was extremely active, and capable of sustaining great and long continued exertions, there is reason to believe that his constitution was not of the firmest and most robust kind: and the incessant toil of thirteen years, added to the injurious effects of some accidents which had befallen him, had so fatally undermined it, that the more favourable circumstances of his residence at Chichester were altogether inadequate to its reparation. From the time of his arrival there, and, more remarkably from the autumn of last year, his health and habit were observed gradually to decline. The earnest efforts of his medical friends, his own suggestions, and the ablest assistance which this country can furnish, and which he received in the very particular attention paid by Dr. Baillie to his case, were all unavailing. He continued, however, notwithstanding his various oppressive maladies, to labour in his profession with undiminished zeal till within a month of his decease, which was preceded by many days of unusual pain and suffering.

It is difficult to estimate Dr. Powell's character too highly. In his professional capacity he was eminently conspicuous for indefatigable diligence in the pursuit of knowledge, and for the prompt and judicious application of what he thus acquired in his practice. He was thoroughly instructed in all the branches of his business and in the sciences subsidiary to it. To be a good surgeon is the readiest and surest way to become a good physician. Of the truth of this remark Dr. P. afforded a striking example. Like his illustrious countryman, Dr. Harvey, he was peculiarly fond of the study of anatomy, and his acquaintance with this science was comprehensive and correct to a degree seldom found in a practitioner placed at a distance from opportunities of maintaining and improving it; but being accustomed to make extracts from what he read, or references to it, and being happy in the possession of a retentive memory, and an

* See Poetry, p. 295.

ful in managing it's treasures, he found his acquisitions always at hand, and ready for use. Such was his ardour for study, that neither fatigue, nor affliction, nor sickness (if not violent) prevented his application to it. With him, as with the President *Montesquieu*, it was a "never failing remedy for all the ills of life." From his knowledge of different languages and in the dialects of his native tongue, he was an eminently good judge in points relative to the derivation and filiation of words, and to phraseology in general. On subjects of metaphysical inquiry he had much acuteness and discrimination; and if his skill in these topics was greater than his attachment to them, this was probably owing to his preference of studies in which certainty, or, at least, conviction was more easily to be attained, and of which the useful application was more obvious to his mind. With almost all subjects of history, civil and ecclesiastical, of rural and national economy, and of philosophy, natural and moral, he was conversant. Very few indeed were the topics of discussion to which Dr. P. did not bring a mind copiously stored with ideas well assort'd, and embodied into a comprehensive and instructive system. His amusements were those of a scholar and a man of taste. He wrote lively *vers de Société* with great facility and success. In music, both vocal and instrumental, he was no inferior proficient; and his fertile vein of wit and humour was a source of great entertainment to his familiar friends.

Dr. Powell's family, as well as that into which he married, were members of the society of *General Baptists*; but there is reason to believe that the rapidly increasing sect of *Anti-baptists* might fairly claim him as one of their own number. The *Baptists*, having no place of public worship open at *Chichester*, most of the very estimable individuals of that denomination have been for several years past attendants on the ministry of the *Rev. Mr. Fox*, the able and eminent pastor of the congregation of Unitarian dissenters in that city. Dr. P. was also one of Mr. Fox's constant hearers, not one of whom was better qualified to appreciate, or, in fact, more highly valued his services. It is believed that, in his religious opinions, he differed very little from his friend. It is certain that topics of controversial divinity had engag'd no small portion of his attention, and he had fitted himself in a peculiar manner to judge of such topics by diligently studying the phraseology of the *New Testament* in its original language, which his philological skill enabled him to interpret in the most rational and satisfactory manner. That this, in conjunction with a thorough knowledge of the customs, modes of thinking, &c. prevalent among the Jews and first converts

to Christianity, and not the assiduous contemplation of discordant systems, or a partial attachment to any one system, is the proper foundation for the study of theology, has been most clearly shewn by the late *Professor Campbell*, in his *Introductory Lectures*, and sufficiently exemplified in the character and result of most of the controversies which have agitated the Christian world.

While at *Edinburgh*, Dr. P. was the spectator of a very stormy scene of political contention, and if he was not an actor in it, this arose from no want of zeal in favour of the party which, in his opinion, comprehended the friends of liberty and of popular claims. Through life he retained the same partiality, regulated, however, and repressed by the good sense and sound judgment which he applied to all subjects. Still it may be doubted whether he was sufficiently aware of a fact, the belief of which must be impressed on every calm and unprejudiced mind by even a superficial knowledge of history, and by a slight view of what, during the last five and twenty years, has passed under our own eyes. The fact alluded to is, that there are not in the world wise and virtuous people enough, to keep the foolish and vicious in order. One would imagine that this truth is too obvious to be overlooked and too important to be neglected, and that if it was duly attended to by reformers as well as anti-reformers, it would suggest a salutary lesson of moderation to both. It seems to be the plan of Providence to restrain and check one class of crimes and delinquents by the counteraction of another. The *Ovidian* hemistich, *ponderibus librata suis*, is not more applicable to the system of the universe, and to the British constitution, than it is to the general frame of society, composed (as is the majority of it) of short-sighted, wilful and selfish human beings.

In his personal, social and domestic character, Dr. Powell was most exemplary. His anxiety for the welfare of his family impelled him to exertions beyond his strength. His benevolence was conspicuous in the professional attention which he bestowed on the poor, and which was not at all inferior to what he paid to the rich. He had the highest ideas of what is due to integrity and honour; and his conduct was altogether correspondent to his ideas. Before sickness had begun it's ravages on his bodily frame, and rendered him somewhat querulous and irritable, he was remarkable for equanimity and sweetness of temper. To all but his familiar acquaintance his deportment was rather distant and reserved, and this made him less acceptable, than he otherwise would have been, to strangers.

Such was this able physician and excellent man, who devoted his life to useful

and almost incessant labour in a situation where the hope of fame could not animate his exertions, or the acquisition of wealth reward them; but he is gone to a reward infinitely more valuable than the highest earthly distinctions.

*His saltem accumalem donis, et fungari
ianni*

Munere.

T. S.

Chichester, May 2, 1816.

Lately, at Alphington, near Exeter, **EDMUND CALAMY**, Esq.—*Edmund Calamy* is a name ever-memorable in the annals of Nonconformity in this country, and dear to all the real friends of religious liberty and truth. The gentleman who is the subject of this memoir was bred to the profession of the law, and was in early life called to the bar; and after having, as a counsel, attended the courts in Westminster Hall for several years, he at length quitted his residence in the metropolis, and sought and found in the retirement of the country, that tranquillity and quietude which were suited to the habits of his mind. In private and domestic life, his conduct exhibited a pattern of those united virtues of humanity which are best calculated to render it amiable, useful and happy. His native urbanity and kindness, his obliging temper, and accommodating manners, together with the genuine humility, candour, courtesy and benevolence which marked his general deportment, rendered him beloved and respected by all those who were best acquainted with his character and the virtues of his heart: as they will ever endear his memory to an amiable family who are deplored his loss.—Mr. Calamy was for many years, during his residence in London, a highly respected member of the principal public Trusts amongst the Dissenters; as he was also concerned in the execution of several private Trusts which were committed to him in consequence of the high estimation in which he was justly held by a numerous circle of friends, for

uprightness, integrity and honour.—Having been in a declining state of health for some time past, he finished his course on Sunday, the 12th of May, and was interred in a family vault in the burial-ground attached to the Protestant Dissenting Chapel at Gulliford, near Lympstone, in Devonshire, his funeral being attended by several respectable friends.

I. J.

On the 18th instant, Mr. **STEPHEN PAUL**, Engraver, of Blackman Street, Borough: he died (says a Correspondent) confiding to the care and protection of the *one and indivisible God*, a wife and seven children, the youngest only three months old, utterly unprovided for, and deprived of the means (by his long and protracted illness) of continuing the establishment.

Examiner.

On Thursday the 23rd instant, at his house, Brooksbys Walk, Hoxton, aged 38 years, Mr. **CALER STOWER**, the Printer of this Magazine from its commencement in 1806, and author of the Printer's Grammar and other Typographical works. He had been for some time drooping under a constitutional, pulmonary complaint, and was at length carried off in a rapid and distressing manner by a brain fever, which no medical directions or friendly attentions could abate. Difficulties in business probably aggravated his disorder, and clouded the last weeks of his life. He has left a widow and four children, to struggle with the world, without the help of an active-minded, kind-hearted husband and father.

April 12, at Draveil, near Paris, Mr. **W. STONE**, formerly of Rutland-Place Wharf and of Old Ford.

The Republic of Letters has just sustained a loss by the death of Sir **HENRY CROFT**, who lived in France, for the last fifteen years.

INTELLIGENCE.

FOREIGN.

MISCELLANEOUS.

HELSAAT, April 4.—The Government of Appenzel has expressed by a proclamation its grief on account of the emigration of a considerable number of weavers and other manufacturers, who carry with them branches of industry valuable to the Canton. Until a legislative decision, the *Préposés* of the Communes are invited to refuse passports to persons who desire them.

A second proclamation of the same date

is directed against the religious fanaticism, the excesses of which have excited the attention of Government. The Curés in particular are desired to be sedulously watchful as to the execution of the Ordinances of moral police, and not to tolerate the introduction of fanatic or irreligious works.

Index Expurgatorius.—**NICE**, April 12. The Curés of this place have demanded that an Index should be published by authority of books to be read by the inhabitants. This demand is made on the

ground of the dangerous tendency of the French principles of politics and philosophy which have spread amongst all classes.

They write from the *Hague* that the French Refugees have received orders to retire to the towns situated in the northern parts of the Netherlands.

ROME, April 17.—The reform in the Tribunals of the Inquisition and the Holy Office is continuing with activity, and will extend to all the countries where this institution exists. In the briefs addressed by his Holiness to the congregation charged with the labour, his Holiness says, "Do not forget that the way to render religion powerful in all States is to shew her divine and bringing to mankind only consolation and benefits; the precepts of our Divine Master, Love each other, ought to be the law of the universe." All legal proceedings in religious matters shall be subjected to the forms of proceeding in civil and criminal matters: accusation, denunciation and inquisition, in matters of faith, cannot serve to begin a legal proceeding; it cannot be founded except in facts. Persons under a judicial sentence, the accomplices of the accused persons declared infamous by a court of justice, cannot be heard as witnesses. All persons, of whatever theological communion they may be, shall be admitted if they are called in exculpation by the accused. The relations and servants are excluded from being heard either for or against the accused. The proceedings shall be public, and no witnesses shall ever be allowed to adduce hearsay evidence.—His Eminence Cardinal Fontana has greatly contributed to get these judicial forms adopted, and it is an essential service which he has rendered to humanity and to religion. It is affirmed that as soon as the New Code is finished, it will be sent to all the Courts.

French Fanaticism.—The ceremonies of the Last Supper being too painful for his Majesty, who would have been obliged to remain long standing, it was Monsieur who filled the place of the King in this act of piety, practised by our Monarchs, from time immemorial, on Holy Thursday. Thirteen children of poor but honest parents were admitted to the honour of representing the Apostles. They were all in red tunics, and placed on benches sufficiently raised to enable the Prince, without stooping, to wash their feet, wipe them, and kiss them. Every child received from the hands of Monsieur a loaf, a small cruse of wine, thirteen plates, and thirteen five-franc pieces. The Dukes D'Angouleme and Berri performed the functions of waiters, and brought the bread, the wine and the meat. All these

ceremonies were gone through with piety and collectedness worthy the descendants of St. Louis.

Times, April 17.

DOMESTIC.

RELIGIOUS.

Protest against the Marriage Ceremony.

April 28th was married Mr. Isaac Carter, of Shoreditch, to Miss Charlotte Southworth, when they delivered the following protest into the hands of the minister.

"To Mr. ——, commonly called the Rev. Mr. ——. The undersigned, being Unitarian dissenters, present to you the following *protest* against the marriage ceremony, to which, according to the law of the land, they are compelled to subscribe; they disclaim all intention of acting disrespectfully to the legislature, or its civil officer before whom they stand; they lament that they are placed in a situation so unnatural, as that even forbearance to what they consider as established error, would be a formal recantation of opinions, which they received on conviction, and which they will only renounce on similar grounds. Against the marriage ceremony then, they can but most solemnly protest, *Because* it makes marriage a religious instead of a civil act.

Because, as Christians and Protestant Dissenters, it is impossible we can allow of the interference of any human institution in matters which concern our faith and consciences.

Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person "in holy orders, or pretended holy orders," is painful and humiliating to our feelings.

Because, as servants of Jesus, we worship the One living and True God, his God and our God, his Father and our Father, and disbelieve and abominate the doctrine of the *Trinity*, in whose name the marriage ceremony is performed.

Signed { ISAAC CARTER,
CHARLOTTE SOUTHWORTH,
members of the church of God, meeting at
the Crescent, Jewin Street, and known by
the names of Free-Thinking Christians."

Manchester College, York.

The following sums have been received on account of this Institution since the last report.

Mr. William Duckworth, Manchester. Annual Subscription,	3	3	0
Mr. Thomas Patter, Manchester, ditto,	2	2	0
Mr. Isaac Harrop, Altringham, ditto,	2	2	0
Mr. John Lees, Duckinfield, do.	2	2	0
Mr. John Leech, ditto, ditto,	2	2	0
Mr. George Cheetham, ditto, ditto,	3	3	0

Mr. Robert Lees, ditto, ditto,	2	2	0
Rev. Josiah Ashton, ditto, ditto, additional, - - - - -	1	1	0
Miss B. Lees, ditto, ditto, ditto,	1	1	0
Rev. William Whitelegg, Man- chester, Annual Subscription,	1	1	0
Rev. Thomas Madge, Norwich, ditto, - - - - -	2	2	0
Rev. W. J. Bakewell, Chester, ditto, - - - - -	1	1	0
	23	2	0
Collection at Rochdale, by Rev.			
Mr. Elliott, - - - - -	10	0	0
Mrs. Markham, Shawhill, near Halifax, second benefaction	20	0	0
Thomas Berry Rowe, Esq. Brentford, benefaction, - -	25	0	0
A friend to the Rev. Charles Wellbeloved, - - - - -	50	0	0
Mrs. Jones, Greenhill, near Manchester, for the purchase of books, - - - - -	50	0	0
Legacy from the late Swann Downer, Esq., London, paid in full, - - - - -	200	0	0
	£378	2	0

G. W. WOOD, TREASURER.
Manchester, May 11th, 1816.

Unitarian Chapel, Thorne, Yorkshire.
(Subscriptions continued from pp.
182 and 249.)

Amount of collection at Halifax,	
April 28th, by Rev. R. Astley,	11 10 6
Rev. John Kenrick, (York)	0 10 6
Anonymous, by Mr. J. W. Mor- ris, (York)	1 1 0
A Friend, by ditto, - - - -	0 10 6
Miss Rawdon, - - - - -	0 5 0
Rev. N. Phillips, (Sheffield)	1 1 0
Mr. Fox, (Sheffield)	1 1 0
Senex Cornubiensis, - - - -	1 0 0
Rev. T. Smith, (Selby)	0 5 0
Mr. Walker, (Leeds)	2 2 0
T. W. Tottie, Esq. (Leeds)	1 1 0
Robert Phillips, Esq. (Manches- ter)	5 5 0
Rev. Thomas Johnstone, (Wake- field)	1 0 0
Rev. B. Evans, Stockton, (by Mr. Aspland)	1 1 0

N. B. The Chapel will be opened on the 28th of June. There will be two services, one at 12 at noon and the other at 7 in the evening. There will be a collection after each service in aid of the expences of the building. An economical dinner will be provided at the Royal Oak Inn, at 2 o'clock.

Opening of the New Chapel at Neath.
(From the Cambrian, Swansea Newspaper.)
On Thursday the 10th instant the New
Unitarian Chapel at Neath, was opened

for Divine worship. After an introductory address on the occasion, by the Rev. D. Davis, Mr. Aubrey read Matth. xi. and conducted the devotional part of the service, and preached from Rev. xviii. 4. A discourse in Welsh, on 1 Kings, viii. 18, was delivered by the Rev. T. Davies, of Coedycymmar, who concluded with prayer. The ability, candour, and charitable spirit evinced in the sermons, and the very impressive manner with which they were delivered, commanded profound attention from a numerous and most respectable audience. Although the day was very unfavourable, a great many attended from Swansea and its vicinity, and other parts, and contributed very liberally to the collection, which exceeded twenty pounds.

From the Cork Advertiser.—The following curious dialogue took place in Skibbereen Chapel, between a Mr. O'Driscoll and the Rev. Michael Collins.—The priest was preaching a sermon, when he was addressed by Mr. O'Driscoll; great animosities subsist between the parties in consequence of the question about the Veto:

"While I was speaking, a voice from the opposite gallery said something about the Pope; it was Mr. O'Driscoll's. It struck me that he said the Pope had mentioned the Veto. I denied the fact, and begged not to be interrupted." Mr. O'D. "I will interrupt you, as often as you allude to me or to my friends." Mr. C. "I have disclaimed personal allusions." Mr. O'D. "You are deluding the blind multitude; the poor creatures; a thousand millions have declared for the Veto." Mr. C. "A thousand millions! puh!" Mr. O'D. "Here is Lord Trimbleston's petition; read it." Mr. C. "Sir, I shall use my own discretion, and choose my own topics; do not interrupt me. I am here in the discharge of my lawful duties; no man has a legal right to obstruct me. If any man disapproves of what I say, let him withdraw; but let him not interrupt me." Mr. O'D. "You have no right to introduce politics here." Mr. C. "You are a magistrate?" Mr. O'D. "Yes." Mr. C. "If I say any thing illegal, prosecute me according to law." Mr. O'D. "If I see you acting against the law, I would wish to interrupt you." Mr. C. "I don't want your warning, nor would I trust to it; but now I warn you, that in thus persisting to interrupt me, you are acting against law, and breaking the peace. The Catholic clergy have been charged with a design to subvert the constitution." Mr. O'D. "I did not charge them with that, I said, that is meddling with politics, they must have other intentions." Mr. C. "This is not a political question; I have not discussed it

as such. I have treated it as it regards religion; I have a right to treat it in that view." Mr. O'D. "You have no right to talk politics." Mr. C. "Sir, I must tell you that you are very presumptuous." Mr. O'D. "I am not presumptuous; in any other place I would say something else." Mr. C. "I would tell you so here, or elsewhere. Strange doctrines have been introduced by persons retaining the name of Catholics, and renouncing the principles of that religion. It has been said that Lords Fingal and Trimbleton are as competent judges of ecclesiastical subjects as the Bishops or the Pope. According to the principles of the Catholic Church, no individual has a right to interpret the Scriptures, save in the sense of that church, nor to act or decide in matters of religious concern otherwise than according to ecclesiastical laws and discipline. This is the doctrine of the church; any individual denying this doctrine ceases to be a Catholic." Mr. O'D. "I differ with you; it is no such thing." Mr. C. "Sir, I have taken some pains to acquire a competent knowledge of the religion, which, as a pastor, I am bound to teach; I have taken more pains in that way than you have, and I believe I am not overrating my slender powers by saying, that I am as capable of acquiring knowledge as you are. You will therefore allow me to state those principles. If you dissent from the tenets of the Catholic church, you have a right to separate from her communion. But you have no right to impugn those tenets in the face of a Catholic congregation, and to the obstruction of their pastor."—Here the dialogue ceased.

MISCELLANEOUS.

Prince Regent's Notice of French Protestants.—On Monday, April 29, the address and petition of the city of London with respect to the French Protestants was presented to his Royal Highness, who returned the following answer:—

"The just sense entertained by his Majesty's subjects of the value and importance of religious toleration is necessarily calculated to excite in their minds strong feelings of uneasiness and regret, at any appearance of the want of it in other nations of the world.

"In such feelings, when called for and justified by the occasion, I shall ever participate, and whilst I lament the circumstances which led to your address, I derive great satisfaction from the persuasion, that they are in no degree to be attributed to an indisposition on the part of the Government of France, to afford to the freedom of religious worship, the benefit of its promised protection and support."

The rector of Framlingham, in Suffolk,

soon after the battle, wrote to the Duke of Wellington, stating, that in his opinion, the non-commissioned officers of the British army, had by their valorous conduct on that day entitled themselves to some distinct marks of their country's approbation, and therefore he felt disposed for one, to offer his humble tribute to their merit. In order that this might be properly applied, he requested the favour of his Grace to point out to him the non-commissioned officer, whose heroic conduct, from the representations which his Grace had received, appeared the most prominent, to whom he, the rector, meant to convey in perpetuity, a freehold farm, value 10*l.* per annum. The Duke set the enquiry immediately on foot, through all the commanding officers of the line, and, in consequence, learnt that a serjeant of the Coldstream, and a corporal of the 1st regiment of Guards, had so distinguished themselves, that it was felt difficult to point out the most meritorious; but that there had been displayed by the serjeant an exploit arising out of fraternal affection, which he felt it a duty on this occasion to represent, viz:—That near the close of the dreadful conflict, this distinguished serjeant impatiently solicited the officer commanding his company, for permission to retire from the ranks for a few minutes; the latter expressed some surprise at this request, the other said, "Your honour need not doubt of my immediate return." Permission being given him, he flew to an adjoining barn, to which the enemy in their retreat had set fire, and from thence bore on his shoulders his wounded brother, who he knew lay helpless in the midst of the flames. Having deposited him safely for the moment, under a hedge, he returned to his post in time to share in the victorious pursuit of the routed enemy; we need scarcely add, that the superior merit of this gallant non-commissioned officer was thus established.

Battle of Waterloo, 8th. ed. p. 84.

NOTICES.

The Annual Meeting of the Members of the *Unitarian Tract Society* established in *Birmingham*, for *Warwickshire* and the neighbouring counties, will be held at *Oldbury*, in *Shropshire*, on Wednesday, June 19, 1816. The Rev. John Small, of *Coseley*, has engaged to preach on the occasion.

The *Devon and Cornwall Unitarian Association* and *Tract Society* will be held at *Moreton Hampstead*, on the first Wednesday in July next, when Mr. Worsley, of *Plymouth*, is appointed to preach, and it is hoped Mr. Butcher, of *Sidmouth*, will conduct the devotional part of the service.

We are informed, that the minister at Lynn and his friends having declined receiving the members of the *North-eastern Unitarian Association*, to hold their annual meeting in that town, according to a former notice, that association will be held at Wisbeach, on *Thursday, June the Twenty-seventh*. There will also be a public service on Wednesday evening, June 26.

Manchester College, York.

The annual examination of students will take place as usual at the close of the session, in the College Library, York, on Tuesday, Wednesday and Thursday, the 25th, 26th and 27th of June. The York annual meeting of trustees will be

held at Etridge's Hotel, on the evening of Wednesday, the 26th, when all applications for the admission of divinity students on the foundation will be taken into consideration and decided upon.

The friends of the institution will dine together at Etridge's Hotel, at the close of the second and third days' examination.

As a considerable accession of new students is expected next session, it is particularly requested, that gentlemen intending to enter as lay students will make application as early as possible, in order that the necessary accommodation may be provided for them.

THOMAS HENRY ROBINSON, *Secretary.*
J. G. RORBERDS, *Secretary.*
Manchester, May 11, 1816.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE situation of the Protestants in France has long been a subject of great uneasiness to the friends of true religion. The bloodshed in Nismes and its district excited the commiseration of every British heart that was not led away by the base calumny that Protestantism was only another word for Jacobinism. Under this latter word it is well known that the speaker means to convey an idea of all the horrors perpetrated in the violent stages of the French revolution. Strange, however, it is, that crimes attended with such infamy should not deter others from the imitation of so horrible a conduct; yet future ages may perhaps class Jacobinism and Bourbonism together as the parents of enormities at which humanity shudders.

The efforts made by various bodies in England to place this subject in its proper colours before the public are well known. A subscription was raised and information was procured which might satisfy the most incredulous. Still it was the interest of certain persons to stifle the discussion, and discourage the benevolence of England, and, to a certain degree, their measures succeeded. It was contended that the whole was a political feud, that religious opinions had nothing to do with it, that our government could not possibly interfere, or if it did, that its interference would be only disadvantageous to the suffering party. Above all, it was contended that the Bourbons could not be at

all to blame in this matter as they were perfectly friendly to religious freedom.

A debate in the House of Commons has enabled every person to form an accurate judgment on all these points; and we are much indebted to Sir Samuel Romilly for taking up the question, for stating facts as they really occurred and for making those comments on the celebrated letter of the Duke of Wellington which it really deserved. Lord Castlereagh took, as might be imagined, the other side of the question; but in spite of all his sophisms he corroborated these facts in such a manner, that it can be no longer a doubt that murders and massacres to an incredible amount were perpetrated at Nismes and its neighbourhood, and that the murderers were suffered to escape with impunity, though the government is strong enough to repress inferior crimes without difficulty.

We will not repeat here all the horrors committed by the Bourbonites upon this occasion. We trust that the speeches of Sir Samuel Romilly, Lord Castlereagh and Mr. Brougham will be faithfully reported in a separate publication with such notes as may tend still more to excite an horror of religious persecution. Notwithstanding the solicitude of the French government that our papers should not have a free circulation in France, we have no doubt that the debate will find its way into that country; and at any rate the other nations of Europe will feel for the unhappy

sufferers in France, and hold in abhorrence that anti-christian spirit which leads a man to injure, insult and murder his neighbour on account of his religious opinions.

Above all the reflection on what has happened in France ought to make us grateful to Providence for the comparative ease which we enjoy in this country. Though our opinions differ so widely from those of the sects established by law in this island, and we who bow to no authority but that of Christ in matters of religion, are so small a body compared with those who blend with the precepts of our Saviour rules derived from human tradition and the laws or fashion of the country, yet how happy is our state compared with that of the early Christians under the Roman emperors. We are not called upon as they were to sacrifice our lives in support of our faith, and the danger we have to apprehend is not from persecution, but the indifference which such a state of ease is apt to create. The fascinations of the world may be as dangerous as its hatred, and if we do not impress upon our children the importance of our religious faith, it may be undermined by the seductions of interest. The Israelites did not all at once fall down before Baal; yet when his worship was supported by the court, by fashion, by interest, the worshippers of the true God gradually diminished till there were left only seven thousand men who had not bowed the knee to the idol. In fact, nothing can preserve us and our children but the full conviction that as our Saviour has said, "to know the Father as the only true God, and to acknowledge the Christ sent by him is eternal life," and that to leave our Saviour on account of fashion or interest, or the palpable deceit of innocent compliance with a false worship, is a dereliction of duty disgraceful to ourselves and attended with most dangerous consequences. We cannot serve God and Mammon. We cannot adore one God in our hearts and with our lips offer up prayers to three Gods. Let those who pretend to be Unitarians and yet frequent Trinitarian worship consider this.

A subject of a temporal nature was introduced into the House, and though it did not lead to immediate amendment, yet at a future time the change recommended will probably be adopted. The word usury conveys an odious impression which is encouraged by the absurd epithets annexed to it in our laws. The use of money is supposed to be essentially different from that of any other commodity, and the divine and the landholder have united their forces together to establish the prejudice. The former grounds his opinion upon some passages in scripture perverted from their real meaning, the latter from selfish motives wished to secure to

himself advantages above the rest of the community to which least of all men is he entitled. The consequence of this false policy is, that the landholder cannot at present obtain a loan of money but at a much greater rate of interest than the state of the money market requires. As the law stands, five per cent is the utmost annual sum that can be received for a loan of money, but as the holders of money can make more of it than by lending at this rate, a borrower is put to his shifts to obtain a loan. The law is avoided in this manner. The borrower grants an annuity to the lender during the life of the longest of three lives named by him, redeemable on a notice specified by the deed. This annuity amounts in general to ten per cent, though sometimes the money may be got at nine, and thus in another name the borrower pays from nine to ten per cent for that sum which he might obtain, if it were not for the law, at six or seven per cent. The borrower also pays all the law expences on the transaction, which are considerable.

The absurdity of the law is evident from its not distinguishing between the different securities on which money is lent. Thus, if five per cent is a fair price for money secured on land, a greater rate is certainly to be required if it is lent merely on simple bond. Many have been the merchants and tradesmen ruined by this law, for a loan at a certain time would have preserved them, though they paid for it at the rate of ten or fifteen per cent, and the injury done to the landed and commercial interests by it may be estimated at many millions annually.

In support of this law it is argued by administration that their loans would not be so cheaply made as they are at present. But it is not considered that the trifling gain upon their loans bears no proportion to the injury occasioned to the community by the losses which it sustains. The landholder also thinks it a preventative to spend-thrifts whose estates might be swallowed up by their improvident bargains, as if it were of consequence to the state what became of such wretches, and the interest of a few individual families is not to be put in competition with the general good of the country. The real fact is, that the landholders in this as in some other instances, take an unfair advantage of their situation. They have looked too much to their own supposed interests, and have paid too little attention to what is due to the community at large.

A still more important question was brought forward, but the agitation of it is deferred till the next sessions of parliament, and if the promoters of the bill succeed, the consequence to the kingdom may be in a high degree detrimental. The readers of this report were favourable to

the abolition of the slave trade and with just reason, but the abolition of that trade and the emancipation of the blacks in the West Indies are two distinct questions. In the former case the right and propriety of parliament to legislate cannot be doubted, for it is a question intelligible by every member of the House. But the emancipation of the blacks or measures tending to it are questions of a very different nature, and involve the knowledge of the relations of several classes of people to each other in our West India islands. The abolition of slavery throughout the world is a desirable object, but care must be taken not to increase the evil nor to obtain our end by unjustifiable means. Mr. Wilberforce announces his intention to bring in a bill next session for registering all the slaves in the West India islands, and this is to be done under technical forms of law very oppressive to proprietors and very expensive to the colonies. Many a good job will be created by them, and salaries here and abroad are to be multiplied. The intended measure has created very great alarm in the colonies, for it strikes at the root of their internal legislation, and excites among the slaves a restlessness which renders the masters apprehensive of similar scenes being acted in their islands as have taken place in St. Domingo. The promoters of the bill out of parliament have not in the mean time been inactive; they have published writings teeming with false and injurious accusations of the planters for their conduct towards the slaves, and endeavouring to make them odious to their fellow subjects in England. Under the specious head of humanity to one class of mankind, they are guilty of inhumanity to another class; and laying hold of the interest taken by this country in the abolition of the slave trade, they aim at a new species of legislation which shall put the planters at their mercy, and hasten their object of emancipation. It is necessary that the humane should be put on their guard against these false pretences, and be particularly careful not to be led away on this subject by the appeal made to Christianity; for the language of Scripture is very different from that used on this occasion by the supporters of this intended bill, and our religion was never intended to interfere rudely between the master and slave, but to introduce such dispositions as would gradually overcome every evil belonging to servitude.

Both Houses were occupied in a debate, on what, though trifling at first sight, is of great importance. This was the stationing of the military in various places adjoining to the palace on certain court days. Military parade is the great feature of arbitrary governments, and cannot be permitted in a free state without danger to its constitution. For by being

accustomed to see soldiers performing the duty of constables, the people will gradually lose the distinction between those two characters; and thus the military will in time, as was the case in France, usurp all the employments of the civil power, be seen in the corners of every street, and the nation will be enslaved, and no slavery is so bad as that exercised by one part over the other of the fellow subjects! In submitting to the bayonet of a foreign soldier, a tacit respect is paid to the right of conquest; but in crouching under the sabre of ones own countrymen, the mind is degraded, rendered abject and vile, and be is fit only to lord it in his turn on similar degraded beings. This was felt by two noble lords whose progress in the open streets had been resisted by soldiers, and they complained of this outrage in their respective Houses. Both Houses entered into their feelings, and the result was a promise on the part of administration that care should be taken to remedy the evil by placing the whole under the control of the civil power, and at a following court day the constables were seen in their proper places.

But the measure of the greatest consequence has been introduced by Lord Stanhope, which is to digest our laws in such a manner that they may be intelligible to lawyers and people. At present it is well known that the latter have no chance of understanding them, and of the former very few indeed have time, application and abilities to do it. A committee is to be formed of both Houses with proper assistants for the laborious task, which if properly executed will be highly beneficial to the country.

Disturbances have appeared in France, but to what extent it is not easy to determine. Grenoble is said to have been taken at one time by the insurgents, whose defeat was attended with executions of some and high rewards for the apprehensions of other ring-leaders. The French press is so completely subjugated, that an insurrection might extend over half of the kingdom without the good people of Paris knowing anything about it but by private information, or on its defeat by government. Their parliament has been prorogued and our three countrymen have been tried. Whatever opinion may be entertained of the nature of the misdemeanour for which they were indicted, all parties concurred in applauding their spirited and manly conduct in their defence. The court was crowded by the principal people of both nations, English and French, at Paris, who were admitted only by tickets, and the French had an opportunity of seeing the difference between minds formed under English liberty and French slavery. The sentence was three months' impris-

ment, and it is to be hoped that this interesting trial will, on the return home of our countrymen, be given faithfully to the public.

The eye recoils with horror on a view of Spain. The officers of the Inquisition boarding ships to examine books, and the defenders of their country suffering torture, are objects too shocking to humanity. It seems as if the legitimate sovereigns were determined to convince mankind that usurpation and exclusion were highly justifiable actions. Where success attends the Spaniards in America, cruelty harrows up the feelings in the rear of their armies.

At home the satisfaction was general on the marriage of the presumptive Heiress to the Crown to a young prince of a respectable family in Germany, the head of which was made royal by Buonaparte. Such a marriage does not involve with it foreign alliances or foreign subsidies. But this event was followed by the distressing intelligence of dissatisfaction in several counties on the price of corn, which had broken into tumultuous riotings. These were chiefly confined to parts of Suffolk, Norfolk and Cambridgeshire. They who are at the head of affairs will follow Lord Bacon's advice we trust upon such subjects.

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In consequence of the calamitous event recorded in our Obituary department (p. 300), we are constrained to shorten some articles and to omit others designed for the present Number.

Our *Bristol* correspondent, J. B. is referred to *Bp. Law's Considerations* for an answer to his question.

J. T. is informed that the names of the publishers of new works cannot be introduced into the monthly list without subjecting them to a charge from the Stamp Office as advertisements.

ERRATA.

P. 161, 1st col., 18 l. from the top, for "tell" print *tell*.

P. 162, 1st col., 5 l. from the bottom, read *her nakedness*, instead of "for nakedness."

Ib. 2nd col., 3 l. from the bottom, for "Mr." read *Mrs.* Greville.

P. 165, 1st col., 18 l. from the top, for "Browne," read *Perowne*.

P. 226, 1st col., 11 l. from the bottom, before the words "didst manifest," &c. place inverted commas.

P. 227, 2nd col., 3 l. from the bottom, read (*Apol. 1st — ed. Thirlby, p. 98.*)

P. 243, 2nd col., 12 l. from the bottom, place a comma before the word "ten."